Discourses ON THE MASS AND ON The Divine Office

S. LIGUORI



DISCOURSES

ON THE HOLY

SACRIFICE OF THE MASS

AND ON THE

DIVINE OFFICE;

WITH A

PREPARATION AND THANKSGIVING BEFORE AND AFTER MASS FOR EVERY DAY IN THE WEEK.

TRANSLATED FROM THE ITALIAN OF

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BY THE

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TO

HIS FELLOW LABOURERS

In the Vineyard of our Lord,

IN THE HOPE OF PROMOTING

THEIR SANCTIFICATION

And the greater Honour & Glory of God;

BESEECHING FOR HIMSELF

A REMEMBRANCE AT THE HOLY ALTAR;

IS DEDICATED

This Translation;

WITH

AFFECTIONATE RESPECT AND REVERENCE,

BY THEIR

HUMBLE BROTHER AND SERVANT IN CHRIST JESUS,

THE TRANSLATOR.

Thanksgiving IV. Wednesday, - - - 110
Thanksgiving V. Thursday, - - - 112
Thanksgiving VI. Friday, - - - - 115
Thanksgiving VII. Saturday, - - - 117
Aspirations of love after Mass, collected from the manuscripts of St. Francis of Sales, - 120

ON THE DIVINE OFFICE.

Of devoutly reciting the Divine Office, - - 128
Directio Intentionis ante Missam, - - 153
Jesus, Maria, Joseph, Forma intentionis ad Missam celebrandam, - - - - 153
Precatiuncula Sacerdotibus quotidie legenda, ut in dies Deo ferventius deserviant. Ex Thom. a Kempis, De Imitationi Christi, - 155
Alia post Missam ad Beatissimam Virginem Mariam precatio, - - - - 156
Ad vulnera Christi oratio, - - - - 156
Salutationes ad omnia membra Christi, et sui ipsius ad eam commendatio, - - - 157

MEDITATIONS ON THE PASSION, BY WAY OF PREPARATION FOR MASS.

Meditation I. Sunday, - - - - 159
Meditation II. Monday, - - - - 161
Meditation III. Tuesday, - - - - 163
Meditation IV. Wednesday, - - - 165
Meditation V. Thursday, - - - - 166
Meditation VI. Friday, - - - - 168
Meditation VII. Saturday, - - - - 170

THANKSGIVINGS.

Thanksgiving I. Sunday - - - 172
Thanksgiving II. Monday - - - - - 173
Thanksgiving III. Tuesday - - - - 175
Thanksgiving IV. Wednesday - - - - 177
Thanksgiving V. Thursday - - - - 178
Thanksgiving VI. Friday - - - - 179
Thanksgiving VII. Saturday - - - 181

APPENDIX.

ORATIONES ANTE MISSAM DICENDÆ.

Oratio ad Beatam Virginem Mariam ante celebrationem Missæ - - - - - 183
Ad Sanctum vel Sanctam cujus ea die festum celebratur, oratio - - - - - 183
O Felicem virum - - - - - 184
Beda de Venerabili Eucharistiæ Sacramento - 185
Quia Sacerdos - - - - - - 185
Memento Domine - - - - - 186

ORATIONES POST CELEBRATIONEM ET COMMUNIONEM DICENDÆ.

Prayer En Ego before a crucifix - - - 188
Virginum custos - - - - - - 189
Anima Christi - - - - - - 189
Prayer to be said by Priests after Mass - - 191

Prayer for Confessors - - - - 192

ON THE

HOLY SACRIFICE

OF THE MASS.

Unless a Priest esteem the Holy Sacrifice as it deserves, he can never celebrate it with suitable devotion. Assuredly there is no action, which man can perform, so sublime, so sacred, as the celebration of Mass. *Fateamur,* says the Council of Trent, *nullum aliud opus, adeo sanctum ac divinum a Christo fidelibus tractari posse, quam hoc ipsum tremendum mysterium. Sess.* 22. *Decret. de observ. in cel. etc.* God himself could not enable man to perform any thing greater than the celebration of Mass.

All the ancient sacrifices, by which God was so much honoured, were but shadows and figures of our sacrifice of the altar. All the honour that angels by their adorations, and men by their good works, austerities, and even martyrdoms, have ever rendered or will ever render to God, never could,

and never will, give him so much glory as one single Mass; for, while the honour of all creatures is only finite, that which accrues to God from the holy Sacrifice of the Altar is infinite, inasmuch as the victim which is offered is of infinite value. The Mass, therefore, offers to God the greatest honour that can be given him; subdues most triumphantly the powers of hell; affords the greatest relief to the suffering souls in purgatory; appeases most efficaciously the wrath of God against sinners, and brings down the greatest blessings on mankind.

If, as it is promised, we may confidently hope to obtain from God whatever we ask in the name of Jesus: *Si quid petieritis Patrem in nomine meo dabit vobis. Jo.* xxiv. how much more confidently may we hope to obtain what we ask for, when we immolate to the Father, Jesus himself? Our loving Redeemer is continually making intercession for us in heaven: *Qui etiam interpellat pro nobis. Rom.* viii. But this he does more especially in the sacrifice of the Mass, in which, by the hands of the priest, he presents himself to his Eternal Father, to obtain graces for us. Were we assured that all the Saints and the blessed Mother of Christ were praying for us, with what great confidence should we ex ect to receive all graces necessary for

us? But it is certain that one prayer of Jesus Christ will avail infinitely more than all the prayers of the Saints. Poor wretched sinners, what would become of us, without this sacrifice to appease the Lord! *Hujus quippe oblatione placatus Dominus, gratiam et donum pœnitentiæ concedens, crimina et peccata etiam ingentia dimittit,* says the Council of Trent. In a word, as the passion of Jesus Christ was sufficient to save the whole world, so is a single Mass sufficient to save it. Hence, at the offertory of the chalice the priest says: *Offerimus tibi, Domine, calicem salutaris.........pro nostra, et totius mundi salute.*

The Mass is *the good thing* and *the beautiful thing* of the Church, according to the prediction of the prophet: *Quid enim bonum ejus est et quid pulchrum ejus, nisi frumentum electorum et vinum germinans virgines? Zacch.* ix. 17. In the Mass, the Word incarnate offers himself in sacrifice to his Eternal Father, and gives himself to us in the Blessed Sacrament of the Eucharist, which is the end and aim of almost all the other sacraments, as the angelic doctor teaches: *Fere omnia sacramenta in Eucharistia consummantur.* Hence St. Bonaventure says, that in the Mass God manifests to us all the love which he has borne us, and includes in it, as in a compendium, all his benefits: *Est memoriale totius dilectionis suæ, et*

quasi compendium quoddam omnium beneficiorum suorum. S. Bonav. de Instit. part. i. *cap.* 11. On this account the devil has always endeavoured to abolish the Mass throughout the world by means of heretics, making them the precursors of Antichrist, who before all things will endeavour to abolish, and in fact will, in punishment of the sins of men, succeed in abolishing the holy sacrifice of the altar, according to the prediction of Daniel: *Robur autem datum est ei contra juge sacrificium propter peccata. Dan.* viii. 12.

The same St. Bonaventure says, that the Son of God in every Mass confers a benefit on the world not less than that which he conferred in taking upon himself our human nature: *Non minus videtur facere Deus in hoc, quod quotidie dignatur descendere super altare, quam cum naturam humani generis assumpsit. Loco cit.* So that, as the learned teach, if Jesus Christ had never appeared in the world, a priest, by pronouncing the words of consecration, would bring him down from heaven upon the earth, according to that celebrated sentence of St. Augustine: *O veneranda Sacerdotum dignitas, in quorum manibus, velut in utero Virginis Filius Dei incarnatur. S. Aug. in Psalm* xxvii.

Moreover, as the sacrifice of the altar is the application and renewing of the sacrifice

of the cross, the angelic doctor teaches, that the Mass procures for man the same benefits and salvation as the sacrifice of the cross procured for him: *In qualibet Missa invenitur omnis fructus, quem Christus operatus est in cruce. Quidquid est effectus Dominicæ passionis est effectus hujus Sacrificii. S. Thom. in cap.* 6. *Isa. Lect.* 6. St. Chrysostom says the same: *Tantum valet celebratio Missæ, quantum valet mors Christi in cruce. Apud Discipul. Serm.* 48. And of this the Church still further assures us, saying: *Quoties hujus hostiæ commemoratio recolitur, toties opus nostræ Redemptionis exercetur. Orat. in Missa Dom. post Pent.* As the same Saviour, who offered himself for us on the cross, offers himself in sacrifice on the altar by the hands of the priest, as the council of Trent teaches: *Una enim eademque hostia, idem nunc offerens Sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola ratione offerendi diversa. Sess.* 22, *cap.* 2; so the sacrifice of the cross is applied to our souls by the sacrifice of the altar. The passion of Jesus Christ rendered us capable of redemption; the Mass puts us in possession of it, and enables us to enjoy its merits.

The Mass, then, being the most holy and divine action in which we can be engaged, it plainly follows, says the Council of Trent,

that all diligence ought to be used in order that so great a sacrifice may be celebrated with the greatest possible interior purity and exterior devotion: *Satis etiam apparet, omnem operam et diligentiam in eo ponendum esse, ut quanta maxima fieri potest interiori cordis munditia et puritate, atque exteriori devotionis, ac pietatis specie peragatur. Sess.* 22. *Decr. de obser. etc.* And it says that the malediction fulminated by Jeremias against those who performed negligently their sacred functions, is especially to be directed against Priests who celebrate Mass irreverently, which is the greatest and most sublime action that man can perform for the honour of his Creator; adding, that such irreverence cannot well be less than impiety. The words of the Council are: *Quæ ab impietate vix sejuncta esse potest.*

In order, therefore, that the Priest of God may avoid such irreverence, and with it the malediction of heaven, let us see what he must do before he celebrates Mass; what during the celebration; and what after he has celebrated. Before he celebrates he must prepare himself. During the celebration he must behave with suitable reverence. After having celebrated he must make a thanksgiving.

SECTION I.

OF PREPARATION BEFORE MASS.

It has been said by a servant of God, that the whole life of a Priest ought to be a preparation and thanksgiving for Mass. It is true that the most holy Eucharist was instituted for the benefit of all the faithful, but it was especially bestowed upon Priests. *Nolite*, says our Lord, speaking to Priests, *dare sanctum canibus, neque mittatis margaritas vestras, ante porcos. Matth.* vii. 6. Mark the words, *Margaritas vestras.* In Greek the consecrated particles are called *margaritæ;* now these are here spoken of by our Blessed Saviour as belonging particularly to Priests, *margaritas* VESTRAS. Hence, according to St. Chrysostom, a Priest leaving the altar ought to be so inflamed with divine love, as to be the terror of hell: *Tanquam leones igitur ignem spirantes ab illa mensa recedamus, facti diabolo terribiles. Chrysost. Hom.* 6. *ad Popul. Antioch.* But do we see this exemplified? On the contrary, the greater number of Priests leave the altar even more tepid, more impatient, proud, jealous, and more attached to their own interests, to self-esteem, and to worldly pleasures. *Defectus non in cibo est, sed in sumente*, says Cardinal

Bona. The fault is not in the food of which they partake at such a table, since such food, only once eaten, according to St. Mary Magdalene of Pazzi, is sufficient to make them saints; but in the neglect of preparation on the part of those who celebrate the Holy Sacrifice.

Preparation for Mass is two-fold—remote and immediate.

The *remote* consists in a pure and virtuous life, which a Priest ought always to lead in order to celebrate worthily. If God required purity of the Priests of the old law, to qualify them for the carrying only of the sacred vessels: *Mundamini qui fertis vasa Domini*. Isa. lii. 11; how much greater purity must he require of a Priest for bearing in his hands and in his breast the Word incarnate? *Quanto mundiores esse oportet, qui in manibus et in corpore portant Christum?* says Peter of Blois, *Ep.* 123. In order to be thus pure and holy, a Priest should not only be free from mortal sins, but also from deliberate venial sins: otherwise, says St. Bernard, Jesus Christ will not allow him to *have part* with him: *Nemo quæ videntur modica, contemnat; quoniam, sicut audivit Petrus, nisi laverit ea Christus, non habebimus partem cum eo.* All the actions, therefore, of a Priest, all his words, all his thoughts, ought

to be so holy as to dispose him remotely for the worthy celebration of Mass.

The *immediate* preparation consists first in mental prayer. How can a Priest celebrate Mass devoutly who does not prepare himself beforehand by meditation? Father Avila says, that a Priest ought to make an hour and a half's meditation before celebrating the Holy Sacrifice. I should be satisfied with half an hour, and, for the more tepid, with even a quarter of an hour; but I cannot help saying that a quarter is too little. O God, how many beautiful books are there of meditation by way of preparation for Mass! but how few make use of them! Hence is Mass so frequently celebrated with such grievous negligence and want of devotion. St. Thomas says, that our Blessed Redeemer instituted the most holy sacrament of the altar, in order to keep alive within us the remembrance of his love shown to us in his passion, and of the great benefits obtained for us by the sacrifice of himself on the altar of the cross; and hence the apostle admonishes us that, as often as we receive the holy communion, we should do so in remembrance of the death of our Lord: *Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annunciabitis.* 1 *Cor.* xi. Now, if all the

faithful are required to commemorate the passion of Jesus Christ as often as they communicate, how much more is a Priest required to do this, when he celebrates Mass; in which he not only receives the most sacred body and blood of Christ, but also represents and renews upon the altar, although in a different manner, the sacrifice itself of the cross.

Besides making his meditation, a Priest should also, before he celebrates, recollect himself, at least for a short time, and reflect on the greatness of the action which he is about to perform. Thus it was ordained by the Council of Milan, in the time of St. Charles: *Antequam celebrent, se colligant, et orantes mentem in tanti Mysterii cogitationem defigant.* When a Priest enters the sacristy to say Mass, let him leave behind him all worldly thoughts, saying to them with St. Bernard: Wait here all earthly cares and solicitude, until after I have celebrated Mass, which will require all my attention. St. Francis of Sales writes in one of his letters to St. Jane Frances de Chantal: *When I approach the altar to begin Mass, I banish all temporal affairs from my mind.* Let a Priest, therefore, consider that he is going to call down from heaven the Word incarnate, to treat familiarly with him, to offer him again

in sacrifice to his Eternal Father, and to nourish himself with his divine body and blood; after the example of the venerable John of Avila, who was accustomed to excite himself to devotion by saying: *I am going to consecrate, to call down the body and blood of the Son of God, I am going to take him into my hands, to speak to him, and to treat with him, and to receive him into my breast.*

Let him also reflect that he is going to the altar to make intercession for all sinners. *Sacerdos dum celebrat,* says St. Laurence Justinian, *mediatoris gerit officium; propterea delinquentium omnium debet esse precator. Serm. de Corp. Christi.* So that a Priest at the altar, according to St. John Chrysostom, stands between God and his creatures, offers up their prayers, and obtains for them the graces of heaven: *Medius sit Sacerdos inter Deum et humanam naturam, illinc beneficia ad nos deferens. Hom.* 6. *in* 2. *Tim.* ii. In the old law the High Priest was permitted only once in the year to enter into the *Sancta sanctorum,* to pray for the people; but now every Priest is permitted to offer the Lamb without spot to the Eternal Father every day, to obtain for himself and for the whole Church all necessary graces and favours. Hence, says the Council of Basil: *Si quis principem sæculi rogaturus, habitu honesto, gestu decenti,*

prolatione non præcipiti, attenta quoque mente, seipsum studet componere; quanto diligentius in sacro loco rogaturus Deum hæc facere curabit. Conc. Basil. Sess. 21. *Can. Quomodo.*

SECTION II.

OF THE REVERENCE WITH WHICH MASS OUGHT TO BE CELEBRATED.

In the second place, a Priest celebrating Mass ought to behave with all the reverence due to so great a sacrifice. To induce him to do this is the intent, or at least the principal point of this tract. Let us then see what is meant by reverence. It means first, a proper attention to the words of the Mass; and secondly, an exact observance of the ceremonies prescribed by the rubrics. As regards attention to the words, a Priest sins, by being voluntarily distracted during Mass; and as divines say, if it be during the consecration and elevation, or during a notable part of the canon, he sins mortally; so the Roncaglia teach, *cap.* 3. q. 2. Reg. 3., Concina *Theol. Moral. pag.* 516. *num.* 13., and Tamburino, who, although lenient, even too lenient in his opinions, yet speaking on this point, says: *Si Sacerdos per notabile tempus voluntarie distractus eas Missæ partes,*

quæ canonem continent recitet, peccabit mortaliter. Videtur autem mihi gravis irreverentia, qua quis dum profitetur Deum summe venerari, cum illo irreverenter per voluntariam distractionem se gerat. Meth. cel. Miss. cap. 3. *num.* 9. And I am of the same opinion, whatever certain authors may say to the contrary: because, waiving the question, whether the interior intention is or is not the essence of prayer, I maintain that the holy Sacrifice is not only an act of prayer, but also a most sublime act of religious worship, in which a Priest appears to commit great irreverence, if, while he actually professes religiously to honour God, he is voluntarily distracted with thoughts of other subjects. Hence this admonition of the rubrics: *Sacerdos maxime curare debet, ut distincte et apposite proferat, non admodum festinanter, ut advertere possit quæ legit, etc.*

As regards the performing of the ceremonies prescribed by the rubrics for the celebration of Mass, St. Pius V. in the Bull inserted in the Missal, commands, *districte, et in virtute sanctæ obedientiæ,* Mass to be celebrated according to the rubrics of the Missal: *Juxta ritum,* are the words, *modum, et normam in Missali præscriptam.* Hence Suarez very properly says, that the omission ot any ceremony prescribed in the rubrics,

such as a sign of the cross, genuflection, inclination, &c., cannot be excused of venial sin. And this is declared by Benedict XIII. in the Roman Council, (*Tit.* 15. *cap.* 1.) which says, that in the celebration of Mass, *Ritus in minimis etiam, sine peccato negligi, vel mutari haud possunt.* St. Teresa said: *I would lay down my life for only one of the ceremonies of the Church;* and shall a Priest slight them? La Croix says the same, *lib.* 2. *num.* 422. with Pasqualigo, if the said ceremonies are performed in too hurried a manner, or carelessly, as says F. Concina also very properly, *pag.* 409. *num.* 2., speaking of those who in saying Mass do not touch the ground with one knee when they genuflect, or who, when they should kiss the altar, only make an appearance of kissing it, or who do not properly form the crosses at the benedictions as prescribed in the rubrics; because, as Gavant (*p.* 3. *in Rubr Miss. tit.* 2.) says with Ledesma, it is the same thing as to omit the ceremonies prescribed, to perform them improperly; according to the axiom of jurists: *Paria sunt non facere, et male facere.*

Moreover, the learned in general, Wigandt, *tract.* 15, *num.* 75, Roncaglia, *de Sacr. Miss. cap.* 3. *quæst.* 4, Concina and La Croix in the places already cited, say, that if any one

omits a notable part of the ceremonies of the Mass, although not of the most important, he cannot be excused from grievous sin. Such omissions, when repeated in the same Mass, amount to something grievous; and therefore are grievously irreverent to the Holy Sacrifice. We know that even in the old law, the Lord threatened with many maledictions those Priests who were careless of the ceremonies of their sacrifices, which were but figures of ours: *Quod si audire nolueris vocem Domini Dei tui, ut custodias et facias cæremonias ......venient super te omnes maledictiones istæ: Maledictus eris in civitate, maledictus in agro ... ...Maledictus eris ingrediens, etc. Deut.* xxviii. 15, 16, 19.

Hence, seeing the greater part of Priests say Mass with so much hurry and carelessness in the performance of the ceremonies, one ought to weep even with tears of blood. Well might be applied to such the reproach of Clement of Alexandria to the Gentile Priests, that they made heaven a theatrical scene, and God the subject of a comedy: *O impietatem! Scenam cœlum fecistis, et Deus factus est actus. Clem. Alex. de Sac. Gentil.* But why should I say a comedy? Oh, what attention would not such pay, if they had to recite a part in a comedy! And in saying Mass what attention do they pay? Words

mutilated, genuflections half made, acts of mockery rather than of reverence: crosses formed so as that it would be impossible to know what they meant: such movements about the altar, and turnings, as even to excite ridicule and laughter: handling the consecrated host and the consecrated chalice as though they were a piece of bread and a glass of wine: confounding the words and ceremonies together, placing the one before or after the other, contrary to the order prescribed by the rubrics: the whole Mass, in a word, from beginning to end, nothing but a tissue of carelessness, confusion, and irreverence.

And whence comes all this? It arises partly from ignorance of the rubrics, which they neither know nor endeavour to know; and partly from anxiety to finish Mass in as short a time as possible. They seem to be saying Mass as though the Church were going to fall, or the Turks were coming, and they should not have time to fly away. Such priests, before saying Mass, will sometimes be engaged for hours in worldly affairs, or in useless conversation in a shop, or in the sacristy, and then hasten to begin Mass, and attend to nothing but to get through it as quickly as possible. There should be always some one at hand to say to such, as Father

Avila, approaching the altar, once said to a Priest who was celebrating in this manner: *Age decenter cum hoc puero, nam optimos habet parentes.* God admonished the Priests of the old law to tremble with awe when they approached the Sanctuary: *Pavete ad sanctuarium meum. Lev.* xxvi. 2. And shall the Priests of the new law celebrating at the altar, in the presence of Jesus Christ really there, taking him into their hands, offering him in sacrifice, and even feeding upon him, dare to behave with irreverence?

A Priest at the altar, as St. Cyprian says, and most truly, represents the person of Jesus Christ himself: *Sacerdos vice Christi vere fungitur. Epist.* 63. *ad Cœcilium.* And in the person of Jesus Christ he says: *Hoc est corpus meum. Hic est calix sanguinis mei.* But, Oh God! seeing the irreverent manner in which so many Priests now celebrate Mass, who could say whether they were the representatives of Jesus Christ, or mountebanks earning their livelihood by tricks of slight-of-hand? as it is written in the synod of Spalatto: *Plerique celebrantes conantur, non ut Missam celebrent, sed ut absolvent; non ut devotionis exercitium, sed ut victus sustentationem habeant; ita ut Missa celebratio, non tanquam Religionis Mysteria, sed ut lucrandi ars quœdam exerceatur.* (*Apud Genett. de S.*

Euchar.) And what is still more to be wondered at, or rather, to be lamented, is to see even Religious, and some even of reformed orders, say Mass with so much haste, and with such mutilated ceremonies as would scandalize even idolaters, and scandalize them more than if such Religious had been the most lax secular Priests.

Hence, let priests who celebrate in this unworthy manner, remember that they not only sin by the irreverence which they commit against the Holy Sacrifice, but also by the great scandal which they give to those who assist at it. In proportion as a devout Mass excites great devotion and reverence towards the sacred mysteries, (St. Peter of Alcantara relates that the Mass which he said devoutly, produced more fruit than all the sermons of the preachers of the province in which he then was); so does an indevout Mass destroy all devotion and reverence due to so great a Sacrifice. The council of Trent says that the ceremonies of the Mass have been ordained by the Church for no other purpose but to instil into the faithful the reverence which is due to the Sacrifice of the altar, and to the sublime mysteries which it embraces: *Cæremonias*, says the Council, *item adhibuit (Ecclesia) ut......... majestas tanti Sacrificii commendaretur, et men-*

tes fidelium per hæc visibilia religionis et pietatis signa, ad rerum altissimarum, qua in hoc Sacrificio latent, contemplationem excitarentur. Trid. Sess. 22. c. 5. But the ceremonies, when irreverently and hastily performed, not only do not excite, but destroy the veneration of the faithful for so sacred a Mystery. Peter of Blois says, that the saying of Mass with but little reverence induces the people to make little account of the most Holy Sacrament: *Ex inordinatis et indisciplinatis Sacerdotibus hodie datur ostentui nostræ redemptionis venerabile Sacramentum Petr. Bless. epist. ad. Richer.* And hence the Council of Turin, in the year 1583, ordained that priests should be well instructed in the ceremonies of the Mass. For what end? *Ne populum sibi commissum a devotione potius revocent, quam ad sacrorum Mysteriorum venerationem invitent.*

How can priests by saying Mass indevoutly expect to obtain pardon for their sins and favours from God, if while they are offering it up to him they are offending him, and insult him rather than honour him? *Cum omne crimen*, says Pope Julius, *Sacrificiis deleatur, quid pro delictorum expiatione Domino dabitur, quando in ipsa Sacrificii oblatione erratur? Can. Cum omne, de Consecr. Dist.* 2. A priest, by not believing in the Sacrament of the Eucharist, would offend God; but he,

who does believe in it, would offend him more, by not treating it with becoming respect; because he would, by so doing, destroy it in others who saw him celebrate with such little reverence. The Jews respected Jesus Christ at the commencement of his mission; but when they saw him despised by the priests, they lost all reverence for him, and at last unanimously, with the priests, cried out: *Tolle, tolle, crucifige eum.* And thus the laity, when they see priests celebrate mass with disrespect and negligence, lose all esteem and veneration for it. As it is said above, when mass is said with devotion, it excites devotion; while, on the contrary, when it is disrespectfully celebrated, it extinguishes all devotion in those who assist at it, and almost their faith also. A certain religious of great credit related to me a terrible example on this point, and we find it also recorded by Seraphin Maria Loddi, a Dominican, in his *Motivi per celebrare la Messa senza fretta, &c.* There was a certain heretic in Rome, who had resolved to abjure his errors, and had promised the Pope (Clement XI.) to do so, but having seen mass celebrated in a certain church in an indevout manner, was so scandalized, that he went to the Pope, and told his holiness that he should not now abjure his errors,

for that he was convinced that neither priests nor the Pope himself believed in the truth of the Catholic Church. But the Pope told him that the indevotion of one priest, or of many negligent priests, could not prejudice the truth of the faith taught by the Church. "Nevertheless," replied the heretic, "if I were Pope, and knew of a priest saying mass so irreverently, I would have him burnt alive: and seeing as I do, that there are priests who celebrate in this manner with impunity, even in Rome, and in the face of the Pope, I am satisfied that the Pope himself does not believe." And so saying, he departed, and obstinately refused to renounce his errors. I may add that a certain layman, (this very morning, while I am writing this little work), as one of the brethren of our congregation tells me, hearing a mass of this kind, said to him: *Verily such priests and such masses make one lose one's faith.*

Hear how the pious Cardinal Bellarmin laments over the grievous scandals arising from the abuses committed by priests in the celebration of mass, as referred to by Benedict XIV. (*in bulla* Annus qui, *tom.* 3. *Bullar,* § 15.) *Aliud est etiam lacrymis uberrimis dignum, quod ob nonnullorum Sacerdotum incuriam, aut impietatem, sacrosancta Mysteria tam*

indigne tractentur, ut qui illa tractant, videantur non credere Majestatem Domini esse præsentem. Sic enim aliqui sine spiritu, sine affectu, sine timore, festinatione incredibili Sacrum perficiunt, quasi fide Christum non viderent, aut ab eo se videri non crederent. Woe to such! A certain priest dying immediately after having said only his first mass, Father Avila exclaimed, *Oh, what an account will he have to give before God only for this, his first mass!* And what think you would Father Avila say of priests, who, perhaps for thirty or forty years, have offered up the holy sacrifice in the scandalous manner, which we have seen above?

The following terrible example, on this subject, is narrated in the annals of the Capuchin Fathers, (*Tom.* 1. *ann.* 1552.) There was a certain rector of a church, who celebrated mass with much hurry and irreverence. One day, Father Matthew da Basso, the first general of the Capuchins, as soon as this priest returned into the sacristy, after saying mass, hastened to him, and represented to him, how his mass could not edify, but must bring destruction upon the Church; and on this account, besought him either to celebrate mass with more suitable gravity, or to abstain from saying it at all, in order to avoid giving more scandal to the people. The rector was so

indignant at receiving this reproof, that having soon cast off his sacred vestments, he ran after the religious in order to be revenged upon him; but not finding him, retired into his own house, where it so happened, that, in a few minutes, the miserable man was attacked by persons who were his enemies, and was so grievously wounded by them, that within the space of an hour, he unhappily died; on which there arose such a terrific tempest, as to tear up oaks by the roots, and carry herds of cattle into the air. An obsessed person of the neighbourhood being exorcised, declared *that all* the demons of that country had been engaged together in preventing this priest from being converted before he died; and that having succeeded, in testimony of their triumph, they raised this tempest in the air.

I know not with what conscience Parish-Priests and Sacristans can admit Priests, who say Mass in an irreverent manner, to celebrate in their churches. Pasqualigo says, that he knows not how to excuse from grievous sin those who admit such: *Prælatos etiam Regulares et Rectores Ecclesiarum, peccare mortaliter, si permittant subditos celebrare cum nimia festinatione; quia ratione muneris tenentur curare ut celebratio congruo modo se habeat. De Sacrf. nov. Leg.* 26. And there

is no doubt but that Bishops are strictly bound to prohibit, without exception, all such Priests from celebrating the sacred mysteries, as ordained by the Council of Trent: *Decernit S. Synodus, ut ordinarii locorum Episcopi ea omnia prohibere, atque e medio tollere sedulo curent ac teneantur, quæ......irreverentia: quæ ab impietate vix sejuncta esse potest......induxit. Decr. de obser. in celeb. &c.* Mark the words, *prohibere curent ac teneantur:* from which it is evident, that Prelates are obliged to watch and diligently inform themselves how Mass is celebrated throughout their dioceses; and to suspend from celebrating those Priests who say it without due reverence. And this holds good even with respect to Regulars, inasmuch as Bishops in their regard are declared by the Council to be Apostolic Delegates: *Ipsi...etiam ut Delegati Sedis Apostolicæ prohibeant, mandent, corrigant, statuant, atque ad ea inviolate servanda censuris Eccl, aliisque pœnis compellant. Trid. loc. cit.*

We come now to inquire how much time is requisite for the saying of Mass in a proper manner. F. Molina says (*Instruct. de Sacr. tract.* 3. *c.* 14.) that an hour ought not to be considered too long. Nevertheless Cardinal Lambertini, (*Notif.* 29. *n.* 30.) agreeably to the general opinion of other

authors, maintains that Mass ought not to exceed half an hour, nor to be less than a third of an hour; because, as he says, it cannot be celebrated with suitable reverence in less than a third; and if prolonged beyond half an hour, it becomes tedious to those who assist at it. These are his words: *Non breviorem triente, nec longiorem dimidia hora debere esse Missam; quia breviori spatio non possunt omnia debito honore peragi; et longiori, tædio esset adstantibus.* The same is found in the General Capitulum of Clerk's Regular (*p.* 1. *c.* 3. *art.* 1618.) *Nemo Missam longius horæ semisse protrahat, neque triente contrahat.* We find the same again in the Constitutions of the Calced Carmes (*p.* 1. *c.* 5.) *Missa privata per dimidiam circiter horam, sed non ultra, extendatur.* The same again in the Rules of the Society of Jesus: *Semihoram in faciendo Sacro nec multum excedat, neque ita brevis sit, ut illam non expleat.* Father Gobato (*tract.* 3. *cap.* 23. §. 3. *n.* 814.) speaking of the shortest time required by the learned for the celebration of Mass, says, it is generally understood to be about half an hour: *Breviter, id est circa dimidiam horam; vix enim breviori spatio possunt omnia in communibus Missis peragi cum debito decore et devotione.* And he adds, that he should have great difficulty, ordinarily speaking, in

believing that Mass could be said in a quarter of an hour: *Nec acile quis mihi suadebit, se communiter cum sensu pietatis intra horæ quadrantem finire Sacrum. Loc. cit.* that is, without many faults. Hence Father Roncaglia (*de Sacrif. Miss. cap.* 4.) maintains as certain, that a Priest, who says Mass in less than a quarter of an hour, cannot be excused of grievous sin: *Nemo credat Missam esse prolixam, si mediam horam non excedat, et nimis brevem, ut saltem tertiam partem horæ non compleat; ut communiter DD. docent. Quia tamen qui infra quadrantem Missam absolvit, necesse est valde indevote celebrare, plura confundere, truncare, vel saltem syncopare, ideo communiter dicitur peccare mortaliter. Ex hoc autem oritur in Episcopis et Prælatis Regularibus obligatio sub gravi turpem hanc et scandalosam celeritatem exstirpare.* Pasqualigo and others in general say the same, after Cardinal Lambertini already cited, as Quarto, Bisso, Clericato, &c. From all this it must follow, that a Priest who celebrates any Mass in less than a quarter of an hour (even a Mass for the dead, or of the B. V., de Sancta Maria in Sabato) cannot, without great difficulty, not to say impossibility, be excused from mortal sin; because it is impossible to finish Mass in less time than a quarter, and not commit great irreverence against the Holy

Sacrifice, and give great scandal to the faithful.

But let us examine the excuses alleged by Priests who commit such abuses. First, then, some one may plead: I say a short Mass, but I omit nothing; for, thank God, I am naturally rapid in speech and in all my movements; and thus I soon pronounce all the words and perform all the ceremonies with exactness. But I reply, this is not sufficient for the proper celebration of Mass, merely to pronounce the words, and to hurry through the ceremonies. They ought to be performed with appropriate gravity, which is intrinsically necessary in order to the reverence which is required; otherwise, if hastily performed, they do not exhibit nor excite that reverence which is due to the holy Sacrifice; but, as shown above, they exhibit great irreverence and cause great scandal to the faithful. F. Paulo Maria Quarto says: *Certum requiri tantum spatium, quod possit commode satis esse ad perficiendas cæremonias ea* GRAVITATE, *quæ tantum Sacrificium decet. Quart. in Rubr. Lit.* 16. *Dub.* 6. Pasqualigo also says: *Dicendum est satius esse declinare ad prolixitatem, quam ad accelerationem, quia majestas Sacrificii exigit potius illum modum, qui congruit* GRAVITATI *actionis, quam declinationem ad oppositum. De Sacrif. q.* 229.

And he gives as the reason, that, in hurrying through the Mass, there may be not only sin but scandal also; which would not follow from prolonging it, but only at most weariness in those who were present. *Qui Missam præcipitant,* concludes Quarto above cited, *valde timendum est ne in Infernum præcipitentur.*

Secondly, it may be said that in the conditions for properly celebrating Mass, laid down by divines, brevity is one: *Alte, breviter, clare, devote, et exacte.* But, I ask, why attend solely to one condition, *breviter,* and pay no regard to the other two, *devote* and *exacte?* Besides, the rubric clearly explains what is meant by *breviter,* namely, that Mass should be said *non nimis morose, ne audientes tædio afficiantur.* And the rubric after these words immediately adds: *nec nimis festinanter.* Hence the continuator of Tourneley very properly says: *Brevis intelligitur, modo non destruat devotionem ; unde si esset infra dimidium horæ, non posset dici devota, et consequenter male diceretur.* Yet he adds, that the term *brevis* is used in opposition to such an affected length of time in saying Mass as would weary those who heard it. Finally, the same author confirms what Pasqualigo says, to whom I have before referred: *Melius est declinare in longitudinem, quam in brevitatem,*

quia cum longitudine non potest peccari graviter et scandalum dari sicut in nimis brevi.

A certain Priest, in excuse for having said a short Mass, once pleaded that St. Philip Neri said Mass in half a quarter of an hour. But with what a want of good sense! It is true, as related by the author of his life, that St. Philip, when he said Mass publicly, was only a short time in celebrating; but the writer does not mean by a short time half a quarter of an hour, nor a quarter of an hour; he only meant that the saint avoided that wearisome tediousness which the rubrics censure. For in the same life we read that the saint celebrated Mass, even in public, with so much devotion that he moved all who heard him to tears of compunction. By a Mass of half a quarter of an hour, he would not have moved others to tears, but to laughter and ridicule.

Thirdly, it may be said: the people complain and are impatient when Mass is long. In reply, I would first ask, whether the want of devotion in the people is to regulate the degree of reverence to be paid to the Holy Sacrifice? Secondly, I would answer, that if Priests said Mass with becoming reverence and solemnity, the people would be impressed with proper respect for so holy a sacrifice, and would not complain of half an

hour in assisting at it. It is because Mass is but too generally said hastily and carelessly, that it does not excite the people to devotion; and, hence, following the example of those who so celebrate, they assist at it indevoutly, and with but little faith. If they see a priest doing wrong for a quarter, or half a quarter of an hour, they are disgusted and complain. They can spend hours at a gaming table, or loitering in the streets to kill time, but are quite wearied with a Mass of half an hour. Priests are the cause of all this evil: *Ad vos, O Sacerdotes,* saith the Lord, *qui despicitis nomen meum et dixistis: in quo despiximus nomen tuum? In eo quod dicitis: Mensa Domini despecta est. Malach.* i. 6, 7; the meaning of which is, that the little account which Priests make of the reverence due to the Mass, is the cause why it is not respected by others.

Wherefore, my dear Priest of God, be careful to say Mass in a proper manner, and heed not others who blame you. Be satisfied if God praises you and the angels who assist around the altar. And if any one, however great a personage, requests you to say a short Mass, answer him as St. Theotine, a Canon Regular, replied to Tarasia, Queen of Portugal, when, on account of some pressing affairs, she requested him to

be expeditious in saying Mass. There is a Queen, said the saint, in heaven, more exalted than your majesty, in whose honour I am about to celebrate Mass; if your majesty cannot remain, go and attend to your affairs, but I cannot treat the Holy Sacrifice with irreverence by shortening the time required for offering it. *Respondit aliam in cœlo esse Reginam longe meliorem, cui solemnia Missæ peragere disposuerat: in potestate ejus esse vel Missam audire, vel penitus discedere. Bolland. die* 18. *Febr.* But what happened? The Queen, entering into herself, sent for the saint, and humbly casting herself at his feet, promised with tears to do penance for her rashness.

Let us, then, endeavour to reform ourselves, if hitherto we have celebrated this great Sacrifice with but little reverence and devotion. Let us consider how great is the action we are about to perform, when we are going to celebrate Mass; and let us consider how great a treasure of merit we shall acquire by celebrating it devoutly. Oh, what a blessing for a Priest is Mass well celebrated! The disciple says, (Serm. 48.) *Oratio citius exauditur in Ecclesia in præsentia Sacerdotis celebrantis.* And if the prayer of a secular is more certainly heard by God when offered up in the presence of a Priest cele-

brating Mass, how much more the prayer of the Priest himself, if he celebrates devoutly? He who says Mass every day devoutly, will receive from God a constant supply of heavenly light and strength: Jesus Christ will constantly instruct him more and more, console him, animate him, and bestow upon him all the graces which he desires. Particularly after the consecration, a Priest may be assured he will obtain from our Lord whatever he asks for. The Ven. P. D. Antonio de Colellis says: "When I consecrate and hold Jesus Christ in my hands, I obtain whatever I desire."

Lastly, in speaking of the respect which is due to Jesus Christ offering himself in sacrifice in the Mass, I would not omit the precept of Innocent III: *Præcipimus quoque ut Oratoria, Vasa, Corporalia, et vestimenta, nitida conserventur; nimis enim videtur absurdum in sacris negligere, quæ decent in profanis. In Can.* 1. *Reling. tit.* 44. This Pope had but too much reason for speaking in this manner, for, in truth, there were those of his day who did not blush to celebrate, or to cause others to celebrate, with corporals, mundatories, and chalices, which they would not have suffered to be used at their own tables.

SECTION III.

OF THANKSGIVING AFTER MASS.

Finally, a Priest, after having celebrated Mass, must make a thanksgiving. St. John Chrysostom says, that if men expect us to be grateful for every little favour which they do us, and to recompense them; how much more grateful ought we to be to God for the great benefits which he bestows upon us, since without any view to recompense, but only for our advantage, he would have us be grateful to him. *Si homines parvum benficium præstiterint, expectant a nobis gratitudinem ; quanto magis id nobis faciendum in iis quæ a Deo accepimus, qui hoc solum ob nostram utilitatem vult fieri? Chrysost. Hom.* 26. *in cap.* 8. *Genes.* If we, continues the saint, cannot thank God as he deserves; at least, let us thank him as much as we are able. But what a misery, what an abuse, to see Priests, as soon as Mass is finished, after having received from God the honour of offering up in sacrifice to him his own beloved Son, and after having partaken of his most sacred body, scarcely entered into the sacristy, with their lips still purpled with his blood, but after a short prayer muttered between their teeth, without devo-

tion, and without attention, immediately begin to talk of useless things, or of the affairs of the world, and leave the church to pass through the streets, with Jesus Christ still present within them in the sacramental species. It would be well to do with such, what Father Avila once did. Seeing a Priest leaving the church immediately after celebrating Mass, he sent two clerks with lights to accompany him; on which the Priest enquiring what Priest they were going to attend, they answered: We are accompanying the Blessed Sacrament which you carry within you. To such might be said what St. Bernard wrote to the archdeacon Fulcone: *Heu quomodo Christum tam cito fastidis! Epist. 25.*

Many are the devout books which inculcate and enforce thanksgiving after Mass; but how many Priests are there who make it? those who do make it, may be easily distinguished. The wonder is, that while some are indeed diligent in meditation, and in other devotions, few or none remain after Mass to commune with Jesus Christ. Thanksgiving after Mass, ought not to terminate but with the day. Father Avila says, that the time after Mass ought to be considered as of the greatest value. The time after Mass is a most precious time, in which we may

treat with God and obtain from him treasures of grace. St. Teresa says, Let us not lose after Communion, so fine an opportunity of treating with God; his divine majesty is not accustomed to repay those ill with whom he takes up his abode, when they afford him a suitable entertainment. In another place, she says, that Jesus Christ, after communion, sits within us as upon the throne of graces, and says to each of us, as to the blind man whom he restored to sight, *Quid vis ut tibi faciam?* As though he said, I am here, O devout soul, to bestow upon thee my *choicest* graces: tell me, what wouldst thou that I should do for thee?

Moreover, it is the opinion of many learned writers, of Suarez, of Gonet, and of others, that the more the soul, after communion, during the time that the sacramental species remain, disposes herself by fervent acts of devotion, the greater are the fruits which she reaps from it; because the Blessed Sacrament is in the nature of food, and as corporal food, so long as it remains in the stomach, nourishes the body; so with this spiritual and heavenly food, so long as it remains in the body, so long does it nourish the soul with divine graces, and the more plentifully in proportion as the soul disposes herself to receive them by continued acts

of suitable devotion. Besides, during this time, every pious act is of greater value and merit, inasmuch as the communicant is united to Jesus Christ according to his own words: *Qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in illo. Jo.* 6. And as St. Chrysostom says, Jesus Christ makes us then one with himself: *Ipsa re nos suum efficit corpus.* And hence, acts of piety and devotion are more meritorious then, than at any other time, because they proceed from the soul in union with Jesus Christ.

On the contrary, our Lord will not waste his graces on the ungrateful, as St. Bernard says: *Nunquid non perit, quod donatur ingratis?* Father Avila used to spend two hours in prayer and in communing with Jesus Christ after celebrating Mass. Oh, with what tenderness and affection does Jesus Christ speak to the soul after communion! with what endearing love does he treat her! It would not be much for a Priest to spend an hour with Jesus Christ after Mass. At least, I beseech every Priest to spend half an hour; or at the very least, a quarter: but, O God! a quarter is too little! St. Ambrose says: *Verus minister Altaris Deo non sibi natus est.* If, then, a Priest, from the time of his ordination, belongs no more to

himself, nor to the world, nor to his relatives, but to God alone; for whom ought he to spend his whole life, but for God, and particularly after communion, by uniting himself with Jesus Christ.

In conclusion; I would say a word, in passing, on the question, whether it is more pleasing to God to say Mass, or to abstain from saying it through humility. To abstain through humility is good; but not best. Acts of humility render to God a limited honour; but the Mass an infinite honour, as coming from a divine person. Mark what Ven. Bede says: *Sacerdos non legitime impeditus, celebrare omittens, quantum in eo est, privat S. S. Trinitatem gloria, Angelos lætitia, peccatores venia, justos subsidio, in Purgatorio existentes refrigerio, Ecclesiam beneficio, et seipsum medicina. De Miss. Sacrif.* The glorious St. Cajetan, being in Naples, and hearing that a Cardinal, a friend of his, who had been accustomed to say Mass every day, began to celebrate less frequently in consequence of the multiplicity of affairs in which he was engaged, although it was during the dog-days, could not be persuaded from going at the risk of his life to Rome, to entreat his friend to resume his former custom in this respect, and went, and then returned again to Naples. It is related of Father

John of Avila, (*Vita al* § 26.) that going on one occasion on his way to say Mass at a distant hermitage, he became so overcome with fatigue, that despairing of being able to reach the place, which was still at a considerable distance, he began to think of returning without saying Mass; on which Jesus Christ appearing to him as a pilgrim, and opening his bosom and showing him his wounds, particularly that in his sacred side, said, "When I was thus wounded, I was much more overcome and exhausted than thou art;" and so saying, disappeared. Father Avila roused himself: went forward and celebrated Mass.

PRÆPARATIO AD MISSAM

PRO OPPORTUNITATE SACERDOTIS FACIENDA.

Ana. Ne Reminiscaris * Domine delicta nostra, vel parentum nostrorum: neque vindictam sumas de peccatis nostris.

Quæ Ana in Festis dupl. tantùm duplicatur, et temp. Pasch. additur in fine, Alleluia. *Deindè dicuntur sequentes Psalmi.*

Psalmus 83.

Quam dilecta tabernacula tua Domine virtutum: concupiscit, et deficit anima mea in atria Domini.

Cor meum, et caro mea exultaverunt in Deum vivum.

Etenim passer invênit sibi domum: et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua Domine virtutum: Rex meus, et Deus meus.

Beati, qui habitant in domo tua Domine: in sæcula sæculorum laudabunt te. Beatus vir, cujus est auxilium abs te: ascensiones in corde suo disposuit, in valle lacrymarum in loco quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

Domine Deus virtutum exaudi orationem meam: auribus percipe Deus Jacob.

Protector noster aspice Deus: et respice in faciem Christi tui:

Qui melior est dies una in atriis tuis super millia.

Elegi abjectus esse in Domo Dei mei: magis quàm habitare in tabernaculis peccatorum.

Quia misericordiam et veritatem diligit Deus: gratiam, et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia: Domine virtutum, beatus homo, qui sperat in te. Gloria Patri.

Psalmus 84.

Benedixisti Domine terram tuam: avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ: operuisti omnia peccata eorum.

Mitigasti omnem iram tuam: avertisti ab ira indignationis tuæ.

Converte nos Deus salutaris noster: et averte iram tuam à nobis.

Numquid in æternum irascèris nobis? aut extendes iram tuam à generatione in generationem?

Deus tu conversus vivificabis nos: et plebs tua lætabitur in te.

Ostende nobis Domine misericordiam tuam: et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus: quoniam loquetur pacem in plebem suam.

Et super sanctos suos: et in eos qui convertuntur ad cor.

Verumtamen propè timentes eum salutare ipsius ut inhabitet gloria in terra nostra.

Misericordia, et veritas obviaverunt sibi: justitia, et pax osculatæ sunt.

Veritas de terra orta est: et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: et ponet in via gressus suos.

Gloria Patri.

Psalmus 85.

Inclina Domine aurem tuam, et exaudi me: quoniam inops, et pauper sum ego.

Custodi animam meam, quoniam sanctus sum: salvum fac servum tuum, Deus meus, sperantem in te.

Miserere meî Domine, quoniam ad te clamavi totà die: lætifica animam servi tui, quoniam ad te Domine animam meam levavi.

Quoniam tu Domine suavis, et mitis: et multæ misericordiæ omnibus invocantibus te.

Auribus percipe Domine orationem meam: et intende voci deprecationis meæ.

In die tribulationis meæ clamavi ad te: quia exaudisti me.

Non est similis tui in diis Domine: et non est secundùm opera tua.

Omnes gentes quascumque fecisti, venient, et adorabunt coram te Domine: et glorificabunt nomen tuum.

Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus.

Deduc me Domine in via tua, et ingrediar in veritate tua: lætetur cor meum ut timeat nomen tuum.

Confitebor tibi Domine Deus meus in toto corde meo, et glorificabo nomen tuum in æternum:

Quia misericordia tua magna est super me: et eruisti animam meam ex inferno inferiori.

Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam: et non proposuerunt te in conspectu suo.

Et tu Domine Deus miserator et misericors, patiens, et multæ misericordiæ, et verax.

Respice in me, et miserere mei, da imperium tuum puero tuo: et salvum fac filium ancillæ tuæ.

Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: quoniam tu Domine adjuvisti me, et consolatus es me.

Gloria Patri.

Psalmus 115.

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

Ego dixi in excessu meo: Omnis homo mendax.

Quid retribuam Domino pro omnibus, quæ retribuit mihi?

Calicem salutaris accipiam: et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: pertiosa in conspectu Domini mors sanctorum ejus.

O Domine quia ego servus tuus: ego servus tuus et filius ancilla tuæ.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domûs Domini, in medio tuî Jerusalem.

Gloria Patri.

Psalmus 129.

De profundis clamavi ad te Domine: Domine exaudi vocem meam:

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitates observaveris Domine: Domine quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israël in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israël, ex omnibus iniquitatibus ejus. Gloria Patri.

Deindè repetitur Ana.

Ne reminiscaris Domine delicta nostra, vel parentum nostrorum: neque vindictam sumas de peccatis nostris.

Posteà Sacerdos dicit:

Kyrie eleïson. Christe eleïson. Kyrie eleïson. Pater noster. V. Et ne nos inducas in tentationem. R. Sed libera nos à malo. V. Ego Dixi, Domine miserere meî. R. Sana animam meam, quia peccavi tibi. V. Convertere Domine aliquantulùm. R. Et deprecare super servos tuos. V. Fiat misericordia tua Domine super nos. R. Quemadmodùm speravimus in te. V. Sacerdotes tui induantur justitiam. R. Et

sancti tui exultent. V. Ab occultis meis munda me Domine. R. Et ab alienis parce servo tuo. V. Domine exaudi orationem meam. R. Et clamor meus ad te veniat. V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

AURES tuæ pietatis, mitissime Deus, inclinâ precibus nostris, et gratiâ sancti Spiritus illumina cor nostrum: ut tuis mysteriis dignè ministrare, teque æternâ charitate diligere mereamur.

DEUS, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem sancti Spiritus cogitationes cordis nostri: ut te perfectè diligere, et dignè laudare mereamur.

URE igne sancti Spiritus renes nostros et cor nostrum, Domine; ut tibi casto corpore serviamus, et mundo corde placeamus.

MENTES nostras, quæsumus Domine, Paraclitus, qui à te procedit, illuminet: et inducat in omnem, sicut tuus promisit Filius, veritatem.

ADSIT nobis, quæsumus Domine, virtus Spiritus sancti: quæ et corda nostra clementer expurget, et ab omnibus tueatur adversis.

Deus, qui corda fidelium sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Conscientias nostras, quæsumus Domine, visitando purifica: ut veniens Dominus noster Jesus Christus Filius tuus, paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

ORATIONES

DICENDÆ CUM SACERDOS INDUITUR SACERDOTALIBUS PARAMENTIS.

Cùm lavat manus, dicat.

Da, Domine, virtutem manibus meis ad abstergendam omnem maculam: ut sine pollutione mentis et corporis valeam tibi servire.

Ad Amictum, dum ponitur super caput, dicat:

Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.

Ad Albam, cum eâ induitur.

Dealba me, Domine, et munda cor meum: ut in sanguine Agni dealbatus, gaudiis, perfruar sempiternis.

Ad Cingulum, dum se cingit.

Præcinge me, Domine, cingulo puritatis,

et extingue in lumbis meis humorem libidinis: ut maneat in me virtus continentiæ, et castitatis.

Ad Manipulum, dum imponitur brachio sinistro.

Merear, Domine, portare manipulum fletûs et doloris: ut cum exultatione recipiam mercedem laboris.

Ad Stolam dum imponitur collo.

Redde mihi, Domine, stolam immortalitatis, quam perdidi in prævaricatione primi parentis: et quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.

Ad Casulam, cùm assumitur.

Domine, qui dixisti: Jugum meum suave est, et onus meum leve: fac ut istud portare sic valeam, quod consequar tuam gratiam. Amen.

ORATIONES

DICENDÆ AB EPISCOPO QUANDO IN PONTIFICALIBUS CELEBRAT.

Ad Caligas.

Calcea, Domine, pedes meos in præparationem Evangelii pacis, et protege me in velamento alarum tuarum.

Cùm exuitur Cappa.

EXUE me, Domine, veterem hominem cum moribus et actibus suis: et indue me novum hominem, qui secundùm Deum creatus est in justitia, et sanctitate veritatis.

Cùm lavat manus.

DA, Domine, virtutem manibus meis ad abstergendam omnem maculam immundam: ut sine pollutione mentis et corporis valeam tibi servire.

Ad Amictum.

PONE, Domine, galeam salutis in capite meo, ad expugnandas omnes diabolicas fraudes: inimicorum omnium versutias superando.

Ad Albam.

DEALBA me, Domine, et à delicto meo munda me: ut cum his, qui stolas suas dealbaverunt in sanguine Agni, gaudiis perfruar sempiternis.

Ad Cingulum.

PRÆCINGE me, Domine, cingulo fidei, et virtute castitatis lumbos meos, et extingue in eis humorem libidinis, ut jugiter maneat in me vigor totius castitatis.

Cùm accipit Crucem pectoralem.

Munire dignêris me, Domine Jesu Christe, ab omnibus insidiis inimicorum omnium, signo sanctissimæ Crucis tuæ: ac concedere digneris mihi indigno servo tuo, ut sicut hanc Crucem, Sanctorum tuorum reliquiis refertam, ante pectus meum teneo, sic semper mente retineam et memoriam passionis, et sanctorum victorias martyrum.

Ad Stolam.

Redde mihi, Domine, obsecro, stolam immortalitatis, quam perdidi in prævaricatione primi parentis: et quamvis indignus accedere præsumo ad tuum sacrum mysterium cum hoc ornamento, præsta ut in eodem in perpetuum merear lætari.

Ad Tunicellam.

Tunica jucunditatis, et indumento lætitiæ induat me Dominus.

Ad Dalmaticam.

Indue me, Domine, indumento salutis, et vestimento lætitiæ, et dalmaticâ justitiæ circumda me semper.

Ad Chirothecas.

Circumda, Domine, manus meas munditiâ novi hominis, quæ de cœlo descendit: ut

quemadmodùm Jacob dilectus tuus, pelliculis hœdorum opertis manibus, paternam benedictionem, oblato patri cibo potuque gratissimo impetravit, sic et oblatâ per manus nostras salutari hostiâ, gratiæ tuæ benedictionem merear. Per Dominum nostrum Jesum Christum Filium tuum, qui in similitudinem carnis peccati pro nobis obtulit semetipsum.

Ad Planetam.

DOMINE, qui dixisti: Jugum meum suave est, et onus meum leve: præsta ut illud portare sic valeam, quòd possim consequi tuam gratiam.

Ad Mitram.

MITRAM, Domine, et salutis galeam impone capiti meo: ut contra antiqui hostis, omniumque inimicorum meorum insidias inoffensus evadam.

Ad Annulum cordis.

CORDIS et corporis mei, Domine, digitos virtute decora, et septiformis Spiritus sanctificatione circumda.

Ad Manipulum.

MEREAR precor Domine, manipulum portare mente flebili: ut cum exultatione portionem accipiam cum justis.

Meditations and Affections Before Mass.

MEDITATION I.

SUNDAY.

De stercore erigens pauperem, ut collocet eum cum principibus, cum principibus populi sui. Ps. cxii. 8. Consider, my soul, that God could not have made thee any thing greater than what he has made thee. To what higher degree of dignity could he have exalted thee, than to appoint thee to be his minister here below in all things pertaining to his greater glory? He has admitted thee to approach his holy altar, and to offer to him in sacrifice his own beloved Son. Out of how many has God called thee to his Priesthood! From amongst countless numbers of possible creatures he chose to create thee, and brought thee into this world. In preference to millions of infidels and heretics he included thee within the pale of his Church, and made thee a christian and a catholic. And, to crown all, he has chosen thee from amongst millions of the faithful, and made thee a Priest.

Ah! if God had honoured only one man in

the whole world with the Priesthood; if he had given power to only one Priest to bring down from heaven the Word incarnate, and to deliver souls from hell by absolving them from their sins, in what estimation would such an individual be held! And what return of thanks would such a Priest make to God? What would he not do through love, for having been alone selected from amongst men, to be honoured by so exalted a dignity? But remember, my soul, that the number of other Priests does not in the least diminish thy dignity and obligations.

Well may God claim every Priest as entirely his own. A Priest is called in the sacred Scripture *Homo Dei*, a man who belongs to no other but God. The Priests of old laid their hands upon the victims which they sacrificed, to signify that they were willing to sacrifice also their own lives as they sacrificed those of their victims: and in like manner the Priests of the new law extend their hands over the *Oblata*, to signify that they also ought to offer their whole selves to God, and even their lives, in union with that of Jesus Christ, whom they offer in the Holy Sacrifice.

Behold, thou art now about to approach the altar, and with a few words to call down the Word incarnate into thy hands. At thy

word the substance of bread and wine will be changed into the body and blood of Jesus Christ. Thou art going to the altar as the ambassador of the whole human race, to intercede with God for the Church and for all mankind. Prepare then thyself with the following affections.

AFFECTIONS.

Oh, my God! how truly is that sentiment of holy David verified in me: *De stercore erigens pauperem, ut collocet eum cum principibus, cum principibus populi sui.* Behold I, a miserable sinner, who for my many sins have deserved to have been long since cast into hell, and trampled upon by demons, abandoned by all and by thee, my beloved Lord: behold, I am now about to celebrate,—to offer to thee in sacrifice thine own divine Son. Behold, in a few moments, at my word the Word incarnate will descend upon the altar, place himself in my hands, and through them offer himself up to thee, and give me his most sacred flesh to be my food.

O God of my soul, I a Priest! I, who have so often turned my back upon thee! I, who for a short and poisoned pleasure have exchanged thy friendship and renounced thy favour and love! Why hast thou chosen me

for one of thy Priests in preference to so many innocent and faithful souls?

Alas! enlighten me, O Lord, increase my faith. *Noverim me, noverim te.* Grant me to know what thou art, who this morning wilt give thyself to me; grant me to know what I am, who am about to receive thee. Oh, through the merits of thy precious blood, wash my soul from all its stains before I approach the altar! Pardon me, O Jesus, before thou placest thyself in my hands, and descendest into my breast. I have indeed offended and disgusted thee, my sovereign good; but I am sorry with my whole soul for having done so.

I believe, my Redeemer, that thou art the Son of God, that thou didst die for me, and didst leave thyself in the most blessed Sacrament to be offered by the Priests of the new law in sacrifice, and to become our food. Confiding in thy sufferings and promises, I hope ever to love thee for the future, and to possess thee for all eternity. I love thee, my dear Redeemer, I love thee more than I love myself; and because I love thee, I am sorry with my whole heart for all my offences against thine infinite goodness. (*These four acts of Faith, Hope, Charity, and Contrition, may be repeated every day immediately before the celebration of Mass; and this, although*

meditation has been made.) I love thee, my God, but I love thee not enough; I desire to love thee as much as a Priest ought to love thee: I desire to receive thee with the same love as so many pious souls receive thee, who do really love thee.

I offer to thee, O Eternal Father, this sacrifice in thanksgiving for all the benefits bestowed upon mankind, more especially upon the sacred humanity of Jesus Christ, upon the Blessed Virgin, upon my Angel guardian, and upon all the saints my advocates; and through the merits of thy Son I beseech thee to grant me final perseverance, thy love, and all those other graces which Jesus, Mary, and the saints my advocates intercede for in my behalf.

As regards our neighbours, it will be well to recommend them in the Mass as mentioned in the following Mementos.

MEMENTO OF THE LIVING.

1. I recommend to thee the Sovereign Pontiff, all prelates, confessors, preachers, priests; grant them, O Lord, zeal and strength to promote the salvation of souls.

2. My parents, relations, friends, and enemies; those who are on their death-bed and are near their end: the souls in Purgatory:

all the faithful in thy grace: grant them, O Lord, perseverance and fervour in thy love.

3. Infidels, heretics, and sinners; grant them light and strength, that all may know and love thee.

MEMENTO OF THE DEAD.

1. I recommend to thee the souls of my parents, benefactors, friends, and enemies, and of those who on my account are suffering the pains of Purgatory.

2. The souls of Priests, particularly of such as have been missionaries.

3. The souls of those who have been particularly devout to the Passion of Jesus Christ, and to the most Blessed Sacrament, and to the Blessed Virgin; such souls as are most forgotten; those who suffer the most, and those who are nearest entering into heaven.

These Mementos should be repeated on the other days of the week, at least by intending to recommend all here mentioned.

MEDITATION II.

MONDAY.

Hoc facite in meam commemorationem. Luc. xxii. 19. The first divines hold that, according to this text, a Priest is obliged in celebra-

ting Mass to commemorate the death of Jesus Christ. And they deduce the same from that which the apostle requires from all who receive the holy communion: *Quotiescumque manducabitis panem hunc et calicem bibetis: mortem Domini annuntiabitis.* 1 *Cor.* xi. St. Thomas says that our Blessed Redeemer bequeathed to us the most holy Sacrament for this purpose, to keep up in us a continual remembrance of all the good he has done for us, and of the love which he has shown us by dying for us: *Ut autem tanti beneficii jugis in nobis maneret memoria, corpus suum in cibum, et sanguinem, in potum fidelibus dereliquit Opus.* c. 57. *Lect.* 4. Hence, the same holy Doctor calls the Sacrament of the altar *Passionis memoriale.*

Consider then, my soul, that the most sacred Victim whom thou art about to sacrifice, is the same Lord who shed his blood and laid down his life for thee.

But the Mass is not only a commemoration of the Sacrifice of the cross, it is the self-same Sacrifice, inasmuch as He who offers it is the same, and the Victim is the same—the Word incarnate; they differ only in the manner of offering; the one was offered in a bloody manner, the other is offered in an unbloody manner; in the one Jesus Christ died really, in the other he dies mys-

tically. *Una enim, eademque est hostia......... sola offerendi ratione diversa. Trid. Sess. 22. c. 2.* When, therefore, thou celebratest Mass, imagine thyself to be on mount Calvary, offering to God the blood and life of His only Son. And when thou receivest the holy Communion, imagine that thou art nourishing thyself with the precious blood which flows from the wounds of thy agonizing Saviour.

Consider, moreover, that in every Mass is renewed the work of redemption, so that if Jesus had never died on the cross, the celebration of a single Mass would obtain for the world the same benefits as were obtained by the death of our Redeemer. *Tantum valet,* writes the disciple, *celebratio Missæ, quantum mors Christi in cruce.* Thus by means of the Sacrifice of the altar, are applied to mankind, and more plentifully to Priests who offer it, all the merits of the passion.

Hence, St. Francis of Assisium, (who, esteeming himself unworthy of being raised to the Priesthood, was only a Deacon,) admonishes Priests to detach themselves from all worldly things, and to seek only to know and love God, who has so loved and honoured them; and he adds, that great indeed is the unhappiness of those Priests, who, having Jesus so immediately present

to them on the altar, are, nevertheless, attached in affection to some worldly object: *Videte, Sacerdotes,* are the saint's words, *dignitatem vestram, et sicut super omnes propter hoc mysterium honoravit vos Dominus; ita et vos diligite eum et honorate. Magna infirmitas, quando Jesum sic præsentem habetis, et aliud in toto mundo curatis.*

AFFECTIONS.

I am unworthy, O Lord, to appear before thee, but relying on thy goodness, by which, notwithstanding my unworthiness, thou hast chosen me for one of thy Priests, I come this morning to offer thee thine only Son. I offer him to thee; I offer him as the Lamb without spot, in satisfaction for my sins, and for those of all mankind. *Ecce Agnus Dei.* Behold the Lamb that was once sacrificed for thy glory, and for our salvation, on the altar of the cross. For the love of a Victim so dear to thee, apply his merits to my soul, and pardon me all the great and venial offences that I have hitherto committed against thee. I am sorry for them with my whole heart, because they have offended thine infinite goodness.

And do thou, my Jesus, come and wash away all my stains with thy precious blood, before I receive thee this morning: *Domine,*

non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. I am not worthy to receive thee, but, O heavenly physician, with one word thou canst heal all my wounds. Come and heal me.

Erravi, sicut ovis quæ periit. I am the unhappy sheep that would wilfully ruin myself by flying from thee, my Redeemer; but thou art that good Pastor who hast given thy life to save me. *Quære servum tuum, quia mandata tua non sum oblitus.* Seek after me, O Jesus, and do not abandon me. Seek after me, and lay me on thy shoulders; for I desire to serve and love thee to the utmost of my power.

Thou hast said: *Oves meæ vocem meam audiunt.........et non rapiet eas quisquam de manu mea.* Thou callest me to thy love; behold, I leave all and come to thee, my life. I desire to obey thee in all things. I renounce all worldly pleasures, since thou art pleased this morning to give me thy sacred flesh to be my food.

I love thee, O my Jesus, above every good, and I desire to receive thee, that I may love thee more and more. Thou givest thyself entirely to me; behold I give myself entirely to thee. Thou shalt be for ever my all, my only good, my only love.

O Mary, my mother, obtain for me a share

of the humility and fervour with which thou didst receive Jesus in the holy communion.

MEDITATION III.

TUESDAY.

Hic est filius meus dilectus, in quo mihi bene complacui. Matth. xvii. 5. In the old law God was honoured by many sacrifices; but in the new law he is more honoured by one single Mass than by all the ancient sacrifices, which were but figures and shadows of our sacrifice of the altar. God is honoured by the holy Mass as he deserves to be honoured, because by it is renewed the same infinite honour which Jesus Christ rendered to him by offering himself in sacrifice on the cross. A single Mass gives more honour to God than can ever be given to him by all the prayers and austerities of the saints, all the labours and fatigues of the apostles, all the torments of the martyrs, and all the adorations of the seraphim, and of the Mother of God. My soul, God desires to receive this honour at thy hands this morning.

It is also just that God should receive thanks for the immense benefits which in his goodness he has bestowed upon us. But how can we, miserable creatures, make him a

return of thanks? If the Lord had but only once given us a single token of his affection, he would have deserved for it an infinite acknowledgment, as being a favour, a gift from an infinite God. But, behold he has provided us with the means by which we may discharge our obligations to him, and make him a suitable return of thanksgiving. By what means? By offering to him Jesus Christ in the Mass; for by this will God be fully requited and satisfied.

This great victim which is offered to him is his only Son, in whom he is always well pleased. It is the Sacrifice of the life of a God, who, in the Consecration and Communion is, by a mystical death, sacrificed to him. Thus did David return thanks to God for all his favours: *Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam. Ps.* cxv. 12. And thus did Jesus himself give thanks to his heavenly Father for the benefits bestowed on all mankind: *Et accepto calice gratias egit et dixit: Accipite et dividete inter vos. Luc.* xxii. 17.

AFFECTIONS.

O MY Creator and my God, how couldst thou ever choose me to honour thee by the Sacrifice of thy Son—me who have hitherto so often dishonoured thee by the offences

which I have committed against thee? In lieu of punishing me in hell, thou hast honoured me with the Priesthood, and made me a minister of thy glory.

Since then thou deignest and art pleased to receive this great Sacrifice at my hands, I unite my poor heart with the heart of Jesus Christ, and in his name I offer him to thee in acknowledgment of thy supreme dominion. I desire to see thy infinite majesty adored and loved by all mankind. May the honour which I this morning offer thee by the sacrifice of thy Son, make amends for all the dishonour which men have offered thee, and still offer thee by their sins.

I intend also by this Mass to return thee thanks for all the benefits bestowed upon the whole world; and especially upon me, a miserable sinner, who, by my ingratitude, have deserved to be abandoned by thee. I have added to my sins, and thou hast increased the number of thy favours upon me. I thank thee, O infinite goodness; rather will I say, may Jesus Christ thank thee for me.

Alas, O Lord, through the merits of Jesus Christ, enlighten me this morning, inflame me with thy love, and detach me from the earth; suffer me not any longer to withstand the many allurements of thy love. I love

thee, my sovereign good, with my whole heart. I desire to leave all to please thee, my God, who art worthy of infinite love. O discover to me more and more the greatness of thy goodness, that I may love thee more and more, and labour to please thee in all things without reserve.

Thou hast shown thyself enamoured of my soul; and shall I be able to love any other but thee? No, my Lord, from this day forward I desire to live only for thee; I desire to love only thee, who indeed art worthy of all my love. O Eternal Father, I hope through the blood of Jesus Christ, that thou wilt give effect to these my desires by thy holy grace. Thou didst bestow great favours upon me, even when I fled from thee; much greater may I now hope from thee, now that I seek thee, and desire nothing but to love thee. O Mary, my Mother, thou who didst bear in thy sacred womb the God whom I am about to receive this morning, do thou help me to receive him with humility and love.

MEDITATION IV.

WEDNESDAY.

Ipse est propitiatio pro peccatis nostris. 1 *Joan,* 11. 2. Consider that the punishments due to sin are remitted by the sacrifice of the altar, and immense mercies obtained in favour of poor sinners. What would become of us, if we had not this great sacrifice, by which divine justice is induced not to inflict upon us the chastisements so justly due to our sins! Assuredly all the sacrifices of the old law could never have appeased the anger of God against sin. *Numquid placcare potest Dominus in millibus arietum? Mich.* vi. 7. Although all the lives of men and angels had been sacrificed, they could not have made an adequate satisfaction to divine justice for a single sin committed by a creature against his Creator. Only Jesus Christ could satisfy for our sins. *Ipse est propitiatio pro peccatis nostris.* And, on this account, did the Eternal Father send him into this world, that, becoming man, and offering his life in sacrifice upon the cross, divine justice might be appeased for the sins of men. And this Sacrifice is renewed in every Mass that is celebrated.

Consider then, O my soul, how great is thy office—that of mediator between God and

man, that of offering to him upon the altar the life and merits of Jesus Christ, in order to move him to bestow upon sinners light and strength to be converted, and to obtain the pardon of their sins. *Hujus quippe oblatione placatus Dominus, gratiam et donum pœnitentiæ concedens, crimina et peccata etiam ingentia dimittit. Trid. S. S. 22. c. 2.* How much more powerfully does the voice of the innocent blood of our Redeemer plead for mercy in our behalf, than did the blood of Abel for vengeance against his murderer Cain! *Accessistis ad mediatorem Jesum, et sanguinis aspersionem melius loquentem quam Abel. Hebr.* xii. 24.

AFFECTIONS.

O sovereign God, thou art angry against sinners, and thou hast but too great reason for being so, seeing they repay with ingratitude the immense love which thou hast shown them. But if the sins of the world are great, much greater is the offering, the gift, which I am this morning about to present to thee. *Non sicut delictum, ita et donum. Rom.* iii, 15. I am about to offer thee this morning the Sacrifice of thine own Son; that Victim, with which thou art always well pleased, which ever appeases thee, and moves thee to take compassion on all poor

sinners, who either do not know thee, or knowing thee do not love thee, and are deprived of thy grace. Give them light and strength to arise from the miserable state in which they are blindly living.

I beseech thee for all, but especially for myself, who although more favoured by thee than others, have been more ungrateful to thee, and have offended thee more, and disregarded thee more. For the love of Jesus Christ, pardon me, O God, all my sins, mortal and venial; all my impatience, untruths, intemperance, distractions and negligences in Mass, in the Divine Office, and at my prayers; for I am sorry for them all, because they have been offensive to thee, who art infinite goodness and worthy of infinite love from all, but especially from me, a Priest.

I love thee, O infinite goodness, I love thee above all things; and I promise thee rather to die than again wilfully give thee the least offence. Ah, my Jesus, thy death and thy blood are my hope! I beseech thee through thy sacred merits, to grant me, and I hope through them to obtain the grace of ever being faithful in loving thee with my whole heart, and in loving none other but thee. Accompany me, O most holy Mother,

with thy patronage and assistance, while I offer to God this great Sacrifice.

MEDITATION V.

THURSDAY.

In omnibus divites facti estis in illo, 1. *Cor.* i. 5. Consider, how, by means of the holy Mass, God is induced to listen more favourably to the prayers of the Priesthood. God at all times, whenever he is besought through the merits of Jesus Christ, dispenses his graces; but, says St. John Chrysostom, during the holy Sacrifice of the Mass he dispenses them more abundantly through the prayers of the Priesthood; because these ascend before him rendered meritorious and accompanied by the prayers of Jesus Christ, who is the principal Priest, offering himself in this Sacrifice in order to obtain graces for us.

Secondly, the council of Trent says, that the time of the clebration of Mass is especially the time in which the Lord sits on the throne of grace, to which the Apostle exhorts us to go with confidence in order to obtain mercy and to find grace. *Adeamus ergo cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Hebr.* iv. 6. St. Chrysostom (*Hom.*

3, *de Incompr. Dei*) says, that even the angels look forward to the time of Mass, that they may intercede more efficaciously in our behalf; and he adds, that what is not obtained during Mass, is, with great difficulty obtained at any other time.

Oh what treasures of grace may a Priest obtain for himself and for others, by praying to the Lord with confidence, while he is celebrating at the altar. The Ven. F. Antonio de Colellis, said: "When I celebrate and hold in my hands Jesus Christ, I obtain from him whatever I desire."

In a word, St. Paul says, that in Jesus Christ we obtain all riches, all graces, if through his merits we ask them of the Father. *In omnibus divites facti estis in illo ......ita ut nihil vobis desit in ulla gratia.* 1. *Cor.* i. 5, 7. But this more especially holds good, when the priest is honouring God, and delighting him by offering to him in sacrifice his own beloved Son. And if the Father has given to us his own Son in the most holy Sacrament by means of the Mass, how can he, after having thus given us his Son, refuse us any other favour? *Quomodo non etiam cum illo omnia nobis donavit? Rom.* viii. 32.

AFFECTIONS.

O HOW miserable have I hitherto been! How many graces, O my God, have I lost through my negligence in not seeking for them during the Masses that I have celebrated! But since thou hast been pleased to enlighten me, I will no longer be thus negligent. I unite therefore, O Eternal Father, my prayers with those of Jesus Christ, and for the love of this thy Son, whom I am this morning about to offer thee, I beseech thee first to grant me the pardon of all my sins, for which I am sorry with my whole heart. And then grant me the grace to know how infinitely thou deservest to be loved, and how great is my obligation to love thee for thy infinite goodness, and for that great love which thou hast borne me; and give me strength to detach myself from all earthly affections, and to employ my whole heart in loving thee alone, my sovereign good, who hast so loved me. I beseech thee also to enlighten those who do not know thee, and who are deprived of thy friendship. Give to all thy grace. Give to all a holy fear of thee. O infinite love of my God, make thyself known, make thyself loved.

And thou, my dear Saviour, make me before I die entirely thine, and never permit

me to be separated from thee. Ah my Jesus, so long as I live I am exposed to this danger. I desire never more to lose thee. Pray to thy Father rather to take away my life than that I should again be so unhappy as to turn my back upon thee. Pray that I may ever be more and more united to thee by divine love, who hast done so much to oblige me to love thee. Jesus, thou art my hope and my love. Grant that as often as I behold thee on the altar, I may say to thee with my whole heart with St. Philip Neri when he beheld the Blessed Sacrament: "Behold my love, behold my love, behold my whole love." Most holy Mary, do thou also pray for me. I am a Priest; make me by thy holy intercession what a Priest ought to be, wholly a man of Christ Jesus.

MEDITATION VI.

FRIDAY.

Accipite, et commedite: hoc est corpus meum. Matth. xxvi. 26. Consider, how a Priest, by devoutly celebrating Mass is in a special manner sanctified; inasmuch as during the celebration of Mass he is admitted to an audience with the divine Majesty, and allowed to treat familiarly with the Word

Incarnate, holding him in his hands, and speaking to him with confidence face to face.

Besides, he is then permitted to administer to himself with his own hands the sacred body and blood of Jesus Christ; as it was to Priests in particular that our Blessed Redeemer said: *Accipite, et commedite*: *hoc est corpus meum.* To seculars also is given the holy Communion, but it is not permitted them to take the holy Sacrament and communicate themselves when they please; they must receive it from the hands of a Priest, and when he pleases; but a Priest may take Jesus Christ and communicate himself as often as he desires.

In a word, a Priest holds the keys of all the divine treasures, to enrich himself as he pleases; since, as St. John Chrysostom says, the Blessed Sacrament contains in itself all the treasures of God: *Dicendo Eucharistiam omnem benignitatis Dei thesaurum aperio.* So that a Priest, in celebrating, becomes, in a certain way, master of Jesus present on the altar: *De toto Deo divis est.*

Jesus Christ, then, belongs entirely to Priests; but how many Priests belong entirely to Jesus Christ? Oh God, how do the greater part love their Saviour who has so loved and exalted them? Oh God, how many poor labourers or shepherds love Jesus

Christ better than many Priests love him! Alas! what will be the anguish of a Priest lost in hell, when he shall find himself for ever at a distance from, and deprived of Jesus Christ, who on earth has been so near to him—entirely his!

AFFECTIONS.

O MY dear Jesus, thou didst become a victim on the cross, to be offered by me in sacrifice upon the altar, and to inebriate me with thy precious blood. In a word, by making me a Priest, thou hast made thyself wholly mine, thou hast given thyself entirely to me; so that I may receive thee, and partake of thee as my food, as often as I desire.

My dear Redeemer, increase my faith, grant me to know what thou art, when in the Blessed Sacrament I hold thee in my hands, when thou art so near to me upon the altar, when I receive into my mouth thy sacred body, and drink with my lips thy precious blood. Why am I not inflamed with love, when I remember that thou art my God; and that thou art pleased to be treated by me with so much familiarity, as to be made my meat and drink?

Thou wast not satisfied with giving thy life and thy blood for the love of me upon the cross; but wouldst also that I should drink

this same blood to become wholly united with thee, and one and the same with thee. *Ipsa re nos suum effecit corpus. S. Jo. Chryst.*

Enlighten me, O my God, and help me, that I may no longer be ungrateful for thy intense love. Detach me from the earth. Grant that I may no more oppose any impediment in the way of those abundant graces which thou dispensest to all who lovingly receive thee in the holy communion. I love thee, O Jesus, who didst die upon the cross for me, and art now about to become my food. Eternal Father, by the merits of Jesus Christ, whom I am about to offer thee this morning, bestow upon me all those graces which I stand in need of to become entirely thine. And do thou, most holy Mary, pray to Jesus for me.

MEDITATION VII.

SATURDAY.

Festinans descende, quia hodie in domo tua oportet me manere. Luc. xix. 5. Imagine to thyself, O my soul, that Jesus Christ addresses thee this morning with the same words which he addressed to Zacheus: Make haste, approach the altar, for I must enter this day into the house of thy soul, to preserve its life, to heal its wounds, and to inflame it

with my love. Yes, all this will the Blessed Sacrament effect for thee. It is the bread which gives life to the soul: *Panis quem ego dabo, caro mea est pro mundi vita. Jo.* vi. 52. It is a medicine by which we are healed and preserved from sin. *Antidotum, quo liberemur a culpis quotidianis et a peccatis mortalibus præservemur. Trid. Sess.* 13. *cap.* 2. It is a fire which inflames the soul with divine love; so that, according to St. Chrysostom, if we opposed no impediment in the way, we should leave the altar, *flammam spirantes, terribles effecti Diabolo.*

But, my God, how comes it that so many Priests, notwithstanding that they are every morning nourished with this divine bread, in lieu of being inflamed with divine love, become daily more and more attached to the world, and approach again and again to the altar addicted to the same deliberate venial sins? All this arises from celebrating Mass without any view or desire to become Saints, but from interested motives, or from habit. And hence are they ever subject to the same defects; death finds them in the same state, and they go to render an account to Jesus Christ of their priestly lives spent in tepidity and negligence.

My soul, if thou art of their number, take heed lest if this celestial bread does not

make thee holy, it may render thee more culpable before the Divine Tribunal. Take heed to thyself and amend thy faults: remember, death is near at hand. Reflect and see what are the attachments, what the defects which hinder thee from advancing in Divine love, and correct them. Think that thou art a Priest. Think that God has chosen thee as his favoured one, and cannot make thee greater than he has made thee.

AFFECTIONS.

O God of infinite majesty, thou desirest to come to me this morning and dwell within my soul, but thy dwelling-place should be holy. *Domum tuam decet sanctitudo Domine*, *Ps.* lxiii. 5. How shall I receive thee, I who am so imperfect, so full of defects! *Domine, non sum dignus, ut intres sub tectum meum.*

Ah! if now I were summoned to appear before thee in judgment, what good account could I render thee of the many Masses which I have celebrated, and of the years which I have spent in the Priesthood? O Lord, wait yet a little and judge me not now in thy wrath. *Non intres in judicium cum servo tuo.* *Ps.* cxlii. 2. Wait for me in thy mercy yet a little longer: *Dimitte ergo me, ut plangam paululum dolorem meum, antequam*

vadem et non revertar. *Job.* x. 20. Give me yet a little longer life, that I may bewail the ingratitude with which I have hitherto treated thee, my Jesus. Thou hast made me a Priest; but has my life until now been the life of a Priest? With the advantage of so many Masses and Communions I ought to have become all on fire with thy love, all pure and holy. On thy part nothing has been wanting to me; all has been wanting on my part, and I have even opposed obstacles in the way of thy graces. My life, instead of honouring thee, has dishonoured thee in the light of heaven and of earth. Thou hast separated me from the world, and I have loved the world even more than worldlings love it. O God, be merciful to me; do not abandon me, I will amend my life. I repent with my whole soul of all the offences which I have committed against thee. I will begin now to love thee in earnest; I will begin this morning in which I am about to receive thee.

I love thee, O God of my soul, I love thee, my Saviour, who hast laid down thy life to save me and to make me a Priest: *Domine, non sum dignus; ut intres sub tectum meum sed tantum dic verbo, et sanabitur anima mea.* Pardon me, O Jesus, and save me. Detach me from the world, and unite me intimately to thyself; grant that I may live the life of

a Priest after thine own heart. My dear Redeemer thy merits are my hope. Eternal Father, I am about to offer thee this morning Jesus Christ that thou mayest make me all thine own. Most holy Mary, pray to Jesus for me.

GRATIARUM ACTIO

POST MISSAM.

Ana. Trium puerorum cantemus hymnum: quem cantabant sancti in camino ignis, benedicentes Dominum.

Quæ Ana in Festis Dupl. tantùm duplicatur, et temp. Pasch. additur in fine, Alleluia.

¶ *Canticum trium puerorum.*

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

Benedicite Angeli Domini Domino: benedicite cœli Domino.

Benedicite aquæ omnes, quæ super cœlos sunt, Domino: benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: benedicite stellæ cœli Domino.

Benedicite omnis imber et ros Domino: benedicite omnes spiritus Dei Domino.

Benedicite ignis et æstus Domino: benedicite frigus et æstus Domino.

Benedicite rores et pruina Domino: benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino; benedicite noctes et dies Domino.

Benedicite lux et tenebræ Domino: benedicite fulgura et nubes Domino.

Benedicat terra Dominum: laudet et superexaltet eum in sæcula.

Benedicite montes et colles Domino: benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: benedicite maria et flumina Domino.

Benedicite cete, et omnia quæ moventur in aquis Domino: benedicite omnes volucres cœli Domino.

Benedicite omnes bestiæ et pecora Domino; benedicite filii hominum Domino.

Benedicat Israël Dominum; laudet et superexaltet eum in sæcula.

Benedicite sacerdotes Domini Domino: benedicite servi Domini Domino.

Benedicite Spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedicite Anania, Azaria, Misaël Domino: laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum sancto Spiritu: laudemus et superexaltemus eum in sæcula.

Benedictus es Domine in firmamento cœli: et laudabilis, et gloriosus, et superexaltatus in sæcula.

Psalmus 150.

LAUDATE Dominum in Sanctis ejus: laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundùm multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: laudate eum in psalterio, et cithara.

Laudate eum in tympano, et choro: laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Gloria Patri, et Filio.

Deindè repetitur Ana.

Trium puerorum cantemus hymnum, quem cantabant sancti in camino ignis, benedicentes Dominum.

Deindè Sacerdos dicit:

Kyrie eleïson. Christe eleïson. Kyrie eleïson. Pater noster. V. Et ne nos inducas in tentationem. R. Sed libera nos à malo. V. Confiteantur tibi Domine omnia opera tua. R. Et sancti tui benedicant tibi. V. Exultabunt sancti in gloria. R. Lætabuntur in cubilibus suis. V. Non nobis, Domine, non nobis. R. Sed nomini tuo da gloriam. V. Domine exaudi orationem meam. R. Et clamor meus ad te veniat. V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Deus, qui tribus pueris mitigasti flammas ignium, concede propitius; ut nos famulos tuos non exurat flamma vitiorum.

Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio à te semper incipiat, et per te cœpta finiatur.

Da nobis, quæsumus Domine, vitiorum nostrorum flammas extinguere, qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Christum Dominum nostrum. ℟. Amen.

ORATIONES

PRO OPPORTUNITATE SACERDOTIS ANTE CELEBRATIONEM ET COMMUNIONEM DICENDÆ.

DIE DOMINICA.

Oratio S. Ambrosii Episcopi.

Summe sacerdos, et verè pontifex Jesu Christe, qui te obtulisti Deo Patri hostiam puram et immaculatam in ara Crucis pro nobis miseris, et peccatoribus, et qui dedisti nobis carnem tuam ad manducandum et sanguinem tuum ad hibendum, et posuisti mysterium istud in virtute Spiritus sancti tui, dicens: Hæc quotiescumque feceritis, in mei

memoriam facietis: rogo per eumdem sanguinem tuum, magnum salutis nostræ pretium: rogo per hanc miram et ineffabilem charitatem, quà nos miseros et indignos sic amare dignatus es, ut lavares nos à peccatis nostris in sanguine tuo: doce me servum tuum indignum, quem inter cetera dona tua etiam ad officium sacerdotale vocare dignatus es, nullis meis meritis, sed solà dignatione misericordiæ tuæ: doce me, quæso per Spiritum sanctum tuum, tantum tractare mysterium eà reverentià et honore, eà devotione et timore, quibus oportet et decet. Fac me per gratiam tuam semper illud de tanto mysterio credere et intelligere, sentire et firmiter tenere, dicere et cogitare, quod tibi placet, et expedit animæ meæ. Intret spiritus tuus bonus in cor meum, qui sonet ibi sine sono, et sine strepitu verborum loquatur omnem veritatem. Profunda quippè sunt nimis, et sacro tecta velamine. Propter magnam clementiam tuam concede mihi Missarum solemnia mundo corde et purà mente celebrare. Libera cor meum ab immundis et nefandis, vanis et noxiis cogitationibus. Muni me beatorum Angelorum pià et fidà custodià, ac tutelà fortissimà, ut hostes omnium bonorum confusi discedant. Per virtutem tanti mysterii, et per manum sancti Angeli tui repelle à me, et à cunctis servis tuis durissimum

spiritum superbiæ et cænodoxiæ, invidiæ, et blasphemiæ, fornicationis et immunditiæ, dubietatis et diffidentiæ. Confundantur qui nos persequuntur: pereant illi qui nos perdere festinant.

FERIA II.

¶ Rex virginum, et amator castitatis et integritatis, cœlesti rore benedictionis tuæ extingue in corpore meo fomitem ardentis libidinis ut maneat in me tenor castitatis corporis et animæ. Mortifica in membris meis carnis stimulos, omnesque libidinosas commotiones, et da mihi veram et perpetuam castitatem cum ceteris donis tuis, quæ tibi placent in veritate, ut sacrificium laudis casto corpore et mundo corde valeam tibi offerre. Quantà enim cordis contritione, et lacrymarum fonte, quantâ reverentiâ et tremore, quantâ corporis castitate, et animæ puritate istud divinum, et cœleste sacrificium est celebrandum ubi caro tua in veritate sumitur, ubi sanguis tuus in veritate bibitur, ubi ima summis, terrena divinis junguntur, ubi adest sanctorum Angelorum præsentia, ubi tu es sacrificium, et sacerdos mirabiliter et ineffabiliter constitutus.

FERIA III.

¶ Quis dignè hoc celebrare poterit, nisi tu

Deus omnipotens offerentem feceris dignum? Scio Domine, et verè scio, et id ipsum pietati tuæ confiteor, quia non sum dignus accedere ad tantum mysterium propter nimia peccata mea et infinitas negligentias meas. Sed scio, et veraciter ex toto corde meo credo, et ore confiteor, quia tu potes me facere dignum, qui solus potes facere mundum de immundo conceptum semine, et de peccatoribus justos et sanctos. Per hanc omnipotentiam tuam te rogo Deus meus, ut concedas mihi peccatori hoc sacrificium celebrare cum timore et tremore cum cordis puritate, et lacrymarum fonte, cum lætitia spiritali, et cœlesti gaudio. Sentiat mens mea dulcedinem beatissimæ præsentiæ tuæ, et excubias sanctorum Angelorum tuorum in circuitu meo.

FERIA IV.

¶ Ego enim, Domine, memor venerandæ passionis tuæ accedo ad altare tuum, licèt peccator, ut offeram tibi sacrificium quod tu instituisti, et offerri præcepisti in commemorationem tuî pro salute nostra. Suscipe illud quæso, summe Deus, pro Ecclesia sancta tua, et pro populo quem acquisisti Sanguine tuo. Et quoniam me peccatorem inter te et eumdem populum tuum medium esse voluisti, licèt in me aliquid boni operis testimonium non agnoscas, officium saltem

dispensationis creditæ non recuses, nec per me indignum, eorum salutis pereat pretium, pro quibus victima salutaris dignatus es esse redemptio. Profero etiam Domine (si digneris propitius intueri) tribulationes plebium, pericula populorum, captivorum gemitus, miserias orphanorum, necessitates peregrinorum, inopiam debilium, desperationes languentium, defectus senum, suspiria juvenum, vota virginum, lamenta viduarum.

FERIA V.

¶ Tu enim misereris omnium Domine: et nihil odisti eorum quæ fecisti. Memorare quæ sit nostra substantia: quia tu Pater noster es, quia tu Deus noster es; ne irascaris satis, neque multitudinem viscerum tuorum super nos contineas. Non enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Aufer à nobis iniquitates nostras: et ignem sancti Spiritus in nobis clementer accende. Aufer cor lapideum de carne nostra; et da nobis cor carneum, quod te amet, te diligat, te delectetur, te sequatur, te perfruatur. Oramus Domine clementiam tuam, ut sereno vultu familiam tuam, sacri tui nominis officia præstolantem, aspicere digneris: et ut nullius sit irritum votum, nullius vacua postula-

tio, tu nobis preces suggere, quas ipse propitius audire, et exaudire delecteris.

FERIA VI.

¶ Rogamus etiam te, Domine sancte Pater, et pro spiritibus fidelium defunctorum: ut sit illis salus, sanitas, gaudium, et refrigerium, hoc magnum pietatis sacramentum, Domine Deus meus, sit illis hodiè magnum et plenum convivium de te pane vivo, qui de cœlo descendisti, et das vitam mundo, de tua carne sancta et benedicta, Agni videlicet immaculati, qui tollis peccata mundi, quæ de sancto et glorioso beatæ virginis Mariæ utero est assumpta, et de Spiritu sancto concepta; ac de illo pietatis fonte, qui per lanceam militis ex tuo sacratissimo latere emanavit: ut exindè refecti et satiati, refrigerati et consolati exultent in laude et gloria tua. Peto clementiam tuam Domine, ut descendat super panem tibi sacrificandum plenitudo tuæ benedictionis, et sanctificatio tuæ divinitatis. Descendat etiam, Domine, illa sancti Spiritus tui invisibilis incomprehensibilisque majestas, sicut quondam in patrum hostias descendebat, qui et oblationes nostras Corpus et Sanguinem tuum efficiat, et me indignum sacerdotem doceat tantum tractare mysterium cum cordis puritate, et lacrymarum devotione, cum reverentia et tremore, ita ut

placidè ac benignè suscipias sacrificium de manibus meis ad salutem omnium tam vivorum quàm defunctorum.

SABBATO.

¶ Rogo etiam te, Domine, per ipsum sacrosanctum mysterium Corporis et Sanguinis tui, quo quotidiè in Ecclesia tua pascimur et potamur, abluimur et sanctificamur, atque unius summæ divinitatis participes efficimur, da mihi virtutes tuas sanctas, quibus repletus, bonâ conscientiâ ad altare tuum accedam, ita ut hæc cœlestia sacramenta efficiantur mihi salus et vita. Tu enim dixisti ore tuo sancto et benedicto: Panis, quem ego dabo, caro mea est pro mundi vita. Ego sum panis vivus, qui de cœlo descendi. Si quis manducaverit ex hoc pane, vivet in æternum. Panis dulcissime, sana palatum cordis mei, ut sentiam suavitatem amoris tui. Sana illud ab omni languore, ut nullam præter te sentiam dulcedinem. Panis candidissime, habens omne saporem, qui nos semper reficis, et numquàm in te deficis: comedat te cor meum, et dulcedine saporis tui repleantur viscera animæ meæ. Manducat te Angelus ore pleno: manducet te peregrinus homo pro modulo suo, ne deficere possit in via, tali recreatus Viatico. Panis sancte, panis vive, panis munde, qui descendisti de cœlo, et

das vitam mundo, veni in cor meum, et munda me ab omni iniquinamento carnis et spiritûs. Intra in animam meam, sana et munda me interiùs, et exteriùs. Esto tutamen, et continua salus animæ et corporis mei. Repelle à me insidiantes mihi hostes: recedant procul à præsentia potentiæ tuæ, ut foris et intùs per te munitus, recto tramite ad tuum regnum perveniam: ubi non in mysteriis, sicut in hoc tempore agitur, sed facie ad faciem te videbimus, cùm tradideris regnum Deo et Patri, et eris Deus omnia in omnibus. Tunc enim me de te satiabis satietate mirificâ, ita ut nec esuriam, nec sitiam in æternum. Qui cum eodem Deo Patre, et Spiritu sancto vivis et regnas per omnia sæcula sæculorum. Amen.

Alia Oratio ante Missam.

Ad mensam dulcissimi convivii tui, pie Domine Jesu Christe, ego peccator de propriis meritis nihil præsumens, sed de tua confidens misericordia et bonitate, accedere vereor et contremisco. Nam cor et corpus habeo multis criminibus maculatum, mentem et linguam non cautè custoditam. Ergò ô pia Deitas, ô tremenda Majestas, ego miser inter angustias deprehensus, ad te fontem misericordiæ recurro, ad te festino sanandus, sub tuam protectionem fugio: et quem judi-

cem sustinere nequeo, salvatorem habere suspiro. Tibi Domine plagas meas ostendo: tibi verecundiam meam detego. Scio peccata mea multa et magna, pro quibus timeo. Spero in misericordias tuas, quarum non est numerus. Respice ergò in me oculis misericordiæ tuæ Domine Jesu Christe, Rex æterne, Deus et homo, crucifixus propter hominem. Exaudi me sperantem in te: miserere meî pleni miseriis et peccatis, tui qui fontem miserationis numquam manare cessabis. Salve salutaris Victima, pro me et omni humano genere in patibulo Crucis oblata. Salve nobilis et pretiose Sanguis, de vulneribus crucifixi Domini mei Jesu Christi profluens, et peccata totius mundi abluens. Recordare Domine creaturæ tuæ, quam tuo Sanguine redemisti. Pœnitet me peccasse, cupio emendare quod feci. Aufer ergò à me, clementissime Pater, omnes iniquitates et peccata mea: ut purificatus mente et corpore, dignè degustare merear sancta sanctorum; et concede, ut sancta prælibatio Corporis et Sanguinis tui, quam ego indignus sumere intendo, sit peccatorum meorum remissio, sit delictorum perfecta purgatio, sit turpium cogitationum effugatio, ac bonorum sensuum regeneratio, operumque tibi placentium salubris efficacia, animæ quoque et corporis con-

tra inimicorum meorum insidias firmissima tuitio. Amen.

Oratio S. Thomæ Aquinatis.

Omnipotens sempiterne Deus, ecce accedo ad sacramentum unigeniti Filii tui Domini nostri Jesu Christi: accedo tamquam infirmus ad medicum vitæ, immundus ad fontem misericordiæ, cæcus ad lumen claritatis æternæ, pauper et egenus ad Dominum cœli et terræ. Rogo ergò immensæ largitatis tuæ abundantiam, quatenùs meam curare digneris infirmitatem, lavare fœditatem, illuminare cæcitatem, ditare paupertatem, vestire nuditatem ut panem Angelorum, Regem regum, Dominum dominantium tantâ suscipiam reverentiâ et humilitate, tantâ contritione et devotione, tantâ puritate et fide, tali proposito et intentione, sicut expedit saluti animæ meæ. Da mihi, quæso, dominici Corporis et Sanguinis non solùm suscipere Sacramentum, sed etiam rem et virtutem Sacramenti. O mitissime Deus, da mihi Corpus unigeniti Filii tui Domini nostri Jesu Christi, quod traxit de virgine Maria, sic suscipere, ut corpori suo mystico merear incorporari, et inter ejus membra connumerari. O amantissime Pater, concede mihi dilectum Filium tuum, quem nunc velatum in via suscipere propono, revelatâ tandem facie perpetuò contemplari.

Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omni sæcula sæculorum. Amen.

ORATIONES

POST CELEBRATIONEM ET COMMUNIONEM DICENDÆ.

Oratio S. Thomæ de Aquino.

Gratias tibi ago, Domine sancte, Pater omnipotens æterne Deus qui, me peccatorem, indignum famulum tuum, nullis meis meritis, sed solâ dignatione misericordiæ tuæ satiare dignatus es pretioso Corpore et Sanguine Filii tui Domini nostri Jesu Christi. Et precor, ut hæc sancta Communio non sit mihi reatus ad pœnam, sed intercessio salutaris ad veniam. Sit mihi armatura fidei, et secutum bonæ voluntatis. Sit vitiorum meorum evacuatio, concupiscentiæ et libidinis exterminatio, charitatis et patientiæ, humilitatis et obedientiæ, omniumque virtutum augmentatio: contra insidias inimicorum omnium, tam visibilium, quàm invisibilium firma defensio: motuum meorum, tam carnalium, quàm spiritualium perfecta quietatio: in te uno ac vero Deo firma adhæsio: atque finis mei felix consummatio. Et precor te, ut ad illud ineffabile convivium me peccatorem perducere digneris: ubi tu cum

filio tuo et Spiritu sancto, Sanctis tuis es lux vera, satietas plena, gaudium sempiternum, jucunditas consummata, et felicitas perfecta. Per eumdem Christum Dominum nostrum. Amen.

Alia Oratio S. Bonaventuræ.

Transfige, dulcissime Domine Jesu, medullas et viscera animæ meæ suavissimo et saluberrimo amoris tui vulnere, verâ, serenâque et apostolicâ sanctisimâ charitate, ut langueat et liquefiat anima mea solo semper amore et desiderio tuî, te concupiscat, et deficiat in atria tua, cupiat dissolvi, et esse tecum. Da, ut anima mea te esuriat, panem Angelorum, refectionem animarum sanctarum, panem nostrum quotidianum, supersubstantialem, habentem omnem dulcedinem et saporem, et omne delectamentum suavitatis: te, in quem desiderant Angeli prospicere, semper esuriat et comedat cor meum, et dulcedine saporis tui repleantur viscera animæ meæ: te semper sitiat fontem vitæ, fontem sapientiæ et scientiæ, fontem æterni luminis, torrentem voluptatis, ubertatem domûs Dei: te semper ambiat, te quærat, te inveniat, ad te tendat, ad te perveniat, te meditetur, te loquatur, et omnia, operetur in laudem et gloriam nominis tui, cum humilitate et discretione, cum dilectione et delectatione, cum facilitate

et affectu, cum perseverantia usque in finem: et tu sis solus semper spes mea, tota fiducia mea, divitiæ meæ, delectatio mea, jucunditas mea, gaudium meum, quies et tranquillitas mea, pax mea, suavitas mea, odor meus, dulcedo mea, cibus meus, refectio mea, refugium meum, auxilium meum, sapientia mea, portio mea, possessio mea, thesaurus meus, in quo fixa et firma et immobiliter semper sit radicata mens mea, et cor meum. Amen.

RHYTHMUS S. THOMÆ

AD SACRAM EUCHARISTIAM.

Adoro te devotè, latens Deitas,
Quæ sub his figuris verè latitas;
Tibi se cor meum totum subjicit:
Quia te contemplans totum deficit.

Visus, tactus, gustus in te fallitur,
Sed auditu solo tutò creditur.
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.

In Cruce latebat sola deitas,
At hic latet simul et humanitas.
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.

Plagas, sicut Thomas, non intueor.
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.

O memoriale mortis Domini!
Panis vivus, vitam præstans homini:
Præsta meæ menti de te vivere,
Et te illi semper dulcè sapere.

Pie pellicane Jesu Domine,
Me immundum munda tuo sanguine:
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

Jesu quem velatum nunc aspicio,
Ora fiat illud, quod tam sitio,
Ut te revelatâ cernens facie,
Visu sim beatus tuæ gloriæ.
Amen.

AFFECTIONS,

BY WAY OF

Thanksgiving after Mass.

THANKSGIVING I.

SUNDAY.

My dear Jesus! my Redeemer and my God! before celebrating I adored thee in heaven, glorious on thy throne, at the right hand of the Eternal Father; but now I adore thee within my own breast, concealed under the humble forms of bread and wine, and become the food and nourishment of my soul.

Welcome to my soul, O Lord; I give thee thanks with my whole soul; would that I could thank thee as thou deservest! But what return of thanks could a poor countryman make to his king, should his king deign to enter his cottage to pay him a visit? What could he do but cast himself at his sovereign's feet in wonder, amazement, and gratitude for so signal an act of goodness and condescension? Wherefore do I cast myself at thy feet, my divine King, my Jesus, and

adore thee from the abyss of my own miseries. I unite my adoration with that of the most holy Mary when she received thee into her sacred womb, and would even love thee as she loved thee.

Ah, my Redeemer! thou hast this morning, in obedience to my words, descended from heaven into my hands; and how often have I, in opposition to thy precepts, ungratefully turned my back upon thee, and renounced thy grace and thy love! O Jesus, I hope that thou hast already pardoned me; but if, through my own fault, thou hast not, pardon me this morning, sorrowing with my whole heart for having ever offended thee, O infinite goodness.

Oh, my Jesus, would that I had always loved thee! At least, from the time when I said my first Mass, I ought to have been inflamed with divine love for thee. From amongst millions didst thou choose me to be thy Priest, thy favoured one; what more couldst thou do to make me love thee? But I thank thee, O love of my soul, that thou now affordest me time in which to do that which hitherto I have not done; I will love thee with my whole heart. No, I will not allow of any affection in my heart that is not fixed on thee, who hast done so much to oblige me to love thee.

Deus meus et omnia. What, O my God, are all the riches, all the honours, all the pleasures of the world! Thou art my all; thou alone shalt ever be my only good, my only love. I will say to thee with St. Paulinus: *Sibi habeant divitias suas divites, regna sua Reges; mihi Christus gloria et regnum est.*

Eternal Father, for the love of thy Son, whom I have this morning offered in sacrifice to thee, and received within my breast, grant me holy perseverance and the gift of thy divine love. I recommend to thee all relations, friends, and enemies. I recommend to thee the suffering souls in Purgatory, and all poor sinners. (*This prayer should be repeated every morning after Mass.*) Most holy Mary, my mother, obtain for me final perseverance and love for Jesus Christ.

The following prayer should also be repeated every morning after Mass; many indulgences are attached to it.

Anima Christi sanctissima, sanctifica me.
Corpus Christi sacratissimum, custodi me.
Sanguis Christi pretiosissime, inebria me.
Aqua lateris Christi purissima, lava me.
Passio Christi amarissima, conforta me.
O bone Jesu, exaudi me.
Intra vulnera tua absconde me.
Ne permittas me separati a te.
(*This verse should be thrice fervently repeated.*)

Ab hoste maligno defende me.
In hora mortis meæ voca me;
Et jube me venire ad te.
Ut cum Sanctis et Angelis tuis collaudem te,
Per infinita sæcula sæculorum. Amen.

THANKSGIVING II.

MONDAY.

O infinite goodness! O infinite love! God has given himself entirely to me, and made himself entirely mine! My soul, unite all thy affections, and fix them on thy Lord, who has come to thee, to be united with thee, and to be loved by thee.

My beloved Redeemer, I embrace thee; my treasure, my life, I bind myself to thee; do not reject me. Alas, I have hitherto banished thee from my soul, and have separated myself from thee; but for the future I will lay down my life a thousand times rather than lose thee, my sovereign good. Forget, O Lord, the many offences I have been guilty of against thee, and forgive me. I am sorry for them with my whole soul, and would willingly die of grief for them.

But, notwithstanding all my offences against thee, I know that thou commandest

me to love thee: *Diliges Dominum Deum tuum ex toto corde tuo.* Ah, my Lord, who am I, that thou shouldst so much desire to be loved by me? But since thou dost desire it, I long to please thee. Thou hast died for me, thou hast given me thyself to be my food; I leave all, I renounce all, and embrace thee, my beloved Saviour. *Quis me seperabit a charitate Christi?*

My dear Redeemer, whom shall I love, if I love not thee, who art infinite beauty, infinite goodness, and worthy of infinite love? *Quid mihi est in cœlo, et a te quid volui super terram? Deus cordis mei, et pars mea Deus in æternum.* Yes, my God, and what greater good than thee can I find in heaven, or on earth? And one that has loved me so much? *Adveniat regnum tuum.* O Jesus, take now possession of my whole soul; I give it entirely to thee, make it wholly thine, and for ever, and expel from it every affection that is not fixed on thee. I choose thee for my only portion, my only wealth. *Deus cordis mei, et pars mea Deus in æternum.* Grant that I may ever pray and beseech thee with St. Ignatius of Loyola: *Amorem tui solum cum gratia tua mihi dones, et divis sum satis.* Give me thy love and thy grace, that I may love thee and be loved by thee, and I shall

be sufficiently rich, and shall desire nothing, and ask for nothing more.

But thou knowest my weakness, thou knowest how unfaithful I have been to thee; assist me by thy grace, and never permit me to be again separated from thy holy love. *Ne permittas me separari a te.* Thus do I now, and will ever, pray to thee; and do thou give me grace ever to repeat: *Ne permittas, ne permittas me separari a te.* Most holy Mary, my hope, obtain for me these two graces, holy perseverance, and divine love, and I ask for nothing more.

THANKSGIVING III.

TUESDAY.

My dear Lord, how could I have so often offended thee by my sins, knowing that sin was so hateful to thee! Oh, pardon me through the merits of thy passion, and unite me wholly to thee by thy love; let not my sins drive thee away from me. Grant me to know ever more and more how great a good thou art, how much thou deservest to be loved, and how much thou hast loved me.

I desire, O my Jesus, to sacrifice myself wholly for thee, who hast sacrificed thyself entirely for me. Thou hast drawn me by

many allurements to love thee and to be united with thee, never suffer me to be ever again separated from thee. I love thee, O God, and desire to love thee for ever. And how, having now experienced thy love, shall I ever be able to live at a distance from thee and deprived of thy grace?

I thank thee for having hitherto spared me in my sins, and for now giving me time to love thee. Had I died in my sins, I could never more have loved thee. But since I can still love thee, I will love thee, O Jesus, with all my power, and do all to please thee. I love thee, O infinite goodness, I love thee more than myself; and because I love thee, I give thee my body, my soul, and my whole will. Do with me what thou pleasest, O Lord, dispose of me as thou pleasest, I am ready to embrace and to conform myself to thy holy will in all things. Grant me ever to love thee, and I ask for nothing more. Bestow the goods of this world on whom thou pleasest; I desire, I seek only perseverance in thy grace, and the gift of divine love.

O Eternal Father, trusting in thy promise made to us through thy Son: *Amen, amen, dico vobis: si quid petieritis Patrem in nomine meo, dabit vobis, Joan.* xvi. 23; in the name of Jesus Christ I ask of thee holy perseverance, and the grace of loving thee with my

whole heart, by perfectly fulfilling henceforward thy holy will. O Jesus, thou hast offered thyself in sacrifice for me, and hast given thy whole self to me, that I may give my whole self to thee, and sacrifice my will to thee. Thou invitest me: *Præbe fili mi, cor tuum mihi.* Behold, O Lord, behold my heart, my will, I give and sacrifice all to thee. But thou knowest how weak I am; support me, and never suffer me to alienate my will from thee and offend thee. No, permit it not; grant that I may ever love thee, grant that I may love thee as a Priest ought to love thee; in such manner that I may be able to say with thy beloved Son on the cross, *consummatum est;* grant that I also at my death may be able to say, that from this day forward I have accomplished thy blessed will. Grant that in all temptations, in all dangers of offending thee, I may never cease to have recourse to thee, and to implore thee, through the merits of Jesus Christ, to assist me. O most holy Mary, obtain for me this grace; that in all temptations I may recommend myself to God and to thee, who art all-powerful with God.

THANKSGIVING IV.

WEDNESDAY.

O my Jesus, I see how much thou hast done and suffered to oblige me to love thee; and how ungrateful have I been to thee! How often, for a trifling gratification or caprice, have I forfeited thy grace, and slighted thee, the God of my soul! I have been grateful towards creatures, to thee only have I been ungrateful. Forgive me, O God; I am grieved, I am sorry with my whole heart; and I hope for mercy and pardon from thee, who art infinite in bounty and goodness. If thou wast not infinite goodness itself, I should lose all hope, and should not dare to crave thy pardon.

I give thee thanks, my beloved Lord, for not having consigned me to hell, as I have deserved, and for having borne with me for so long a time. O God, how ought thy patience towards me to fill me with love towards thee! Who would ever have borne with me as thou, the God of infinite mercy, hast done? I see that thou hast given thyself to me now for so long a time, in order that I may love thee. I will no longer resist the attractions of thy love; behold I give myself entirely to thee. Now have I begun;

as much as I have offended thee, so much will I now love thee. I love thee, my sovereign good; I love thee, O infinite goodness; I love thee, O my God, who art worthy of infinite love, and I would willingly, for time and eternity repeat, I love thee, I love thee, I love thee.

O God, how many years have I lost during which I might have loved thee and gained thy love still more and more, and I have slighted and offended thee! But, O Jesus, thy precious blood is my hope. I trust that I shall never more cease to love thee. I know not how much of life may remain to me; but the years which shall remain, whether few or many, shall be entirely consecrated to thee. For this hast thou so long waited for me. Yes, my beloved Lord, I desire to satisfy thee, I desire always to love thee, and thee only do I desire to love. What are pleasures! what are riches! what are honours! thou, thou only, O God, art and shalt be for ever, my love, my all.

But I am of myself capable of nothing unless thou assist me with thy grace. Touch thou my heart, inflame it with thy holy love, and unite it entirely to thee; and unite it so closely, that it may never more be able to withdraw itself from thee. Thou hast promised to love those who love thee: *Ego dili-*

gentes me diligo. Prov. viii. Now I do love thee; do thou also love me, and never suffer me to give thee any cause to cease from loving me. *Qui non diligit, manet in morte.* 1 *Joan.* iii. 14. Deliver me from the death of not being able to love thee. Grant that I may always love thee, that thou mayest always love me; and thus our love become eternal, and never to be dissolved between us. Grant this, O Eternal Father, for the love of Jesus Christ. Grant it, my Jesus, through the merits of thy passion and death: through them do I confide that I shall always love thee, and that thou wilt always love me. Mary, Mother of God, and my mother also, pray to Jesus for me.

THANKSGIVING V.

THURSDAY.

O God, of infinite Majesty, behold at thy feet a traitor who has very often betrayed thee. Thou hast many times pardoned me; and I, notwithstanding thy grace and thy light, have again and again offended thee. Others have sinned in the darkness of ignorance, but I have sinned in the midst of light. But listen to thy divine Son, whom I have this morning offered to thee in sacrifice, and

received within my breast; he pleads for mercy and pardon. Pardon me for the love of Jesus Christ; I am sorry with my whole heart for having offended thine infinite goodness.

I know that for the love of Jesus Christ thou art pleased to be reconciled to sinners. *Complacuit......per eum reconciliare omnia in ipsum. Colos.* i. 20. For the love, therefore, of Jesus Christ, I beseech thee be reconciled to me. *Ne projicias me a facie tua.* Cast me not away from thy face, as I have deserved; pardon me and change my heart. *Cor mundum crea in me Deus.* Grant this my prayer for thine own honour and glory. Since thou hast made me a Priest, thy Minister, empowered to offer to thee in sacrifice thine own beloved Son, grant that I may live as becometh a Priest after thine own heart. Consume and destroy within me all earthly affections by the flames of divine love. Grant that henceforward I may be grateful to thee for the many graces which thou hast bestowed upon me, and for the great love which thou hast shown me. If hitherto I have disregarded thy friendship, I now esteem it above all the kingdoms of the world, and prefer thy pleasure to all the enjoyments and riches of earth and of heaven.

O my Father, for the love of Jesus Christ

separate me from all things here below. Thou requirest thy Priests to separate themselves in all things from the world, and to live only for thee, and to promote thy honour and glory. *Segregate mihi Saulum et Barnabam in opus, ad quod assumpsi eos. Act.* xiii. 2. I know that thou requirest the same of me; I will do it; but do thou assist me with thy grace. Draw me entirely to thyself. Give me patience and resignation in all labours and difficulties. Give me the spirit of mortification for thy love. Give me the spirit of true humility, that I may be pleased with being slighted and contemned. *Doce me facere voluntatem tuam.* Teach me to do thy will, and then will I do whatever thou requirest. Accept of me, O God, and love me, a sinner, who have hitherto many times offended thee, but now desire truly to love thee, and to be entirely thine. O Eternal God, I hope to love thee for all eternity: and hence do I desire to love thee much here, that I may love thee much for ever hereafter.

And because I love thee, I would that all others did know and love thee. And since, O Lord, thou hast been pleased to make me a Priest, enable me by thy grace to labour for thee, and to bring souls to thee. I hope all through thy merits, O Jesus; and

through thy intercession, O holy Mother of God.

THANKSGIVING VI.

FRIDAY.

O Jesus, how couldst thou, from amongst so many others, have chosen me to be one of thy Priests? me who have so often turned my back upon thee, and disregarded thy grace as nothing? My beloved Lord, I am grieved from the bottom of my soul for having done so. Dost thou say to me, "Thy sins are forgiven thee?" Yes, I hope that thou pronouncest upon me this consoling sentence. Yes, thou hast been my Redeemer, not only once, but as many times as thou hast pardoned me. O my Saviour! would that I had never offended thee! Let me hear from thy sacred lips those words which thou didst address to Magdalene: *Remittuntur tibi peccata tua.* Let me know that thou hast again received me into thy favour, by granting me true contrition for my sins.

In manus tuas commendo spiritum meum: redemisti me, Domine Deus veritatis. Ah my divine Pastor, thou didst descend from heaven to seek me, the lost sheep, and thou dost now descend daily upon the altar for my welfare: thou hast given thy life for my sal-

vation, do not now abandon me. Into thy hands I commend my soul; in pity receive it, and never suffer it to be again taken from thee.

Thou hast shed all thy blood for me. *Te ergo, quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.* Thou art as yet my advocate, and not my judge; obtain for me forgiveness from thy Father, obtain for me light and strength to love thee with my whole soul. Grant me grace so to spend the remainder of my days, that when I stand before thee as my judge, I shall see thee appeased and merciful.

Reign by thy love over my whole heart: grant that I may be entirely thine; and as thou art my Saviour, remind me continually of the love which thou hast borne me, bring to my mind how much thou hast done for my salvation, and oblige me to love thee. Thou hast made me a Priest for this very end, that I may never think of loving any other but thee.

Yes, my Jesus, I do desire to please thee: I love thee, and desire to love none other but thee. Grant me humility, patience under the labours of this life, meekness under affronts, mortification, renunciation of all earthly pleasures, and detachment from creatures; and grant that I may cast out of

my heart every affection that is not fixed on thee. I ask and hope all from thee through the merits of thy passion. My dear Jesus, my beloved Jesus, my good Jesus, hear me : *O bone Jesu exaudi me.* And do thou, Mary, my mother and my hope, pray to Jesus for me.

THANKSGIVING VII.

SATURDAY.

Loquere Domine, quia audit servus tuus. I. Reg. iii. 9. My dear Jesus, thou hast again come this morning to visit me ; I give thee thanks with my whole soul. Being come to me, speak, say what thou requirest, and I will obey thee. I have not deserved to be any more spoken to by thee, having been so often deaf to thy voice, when thou hast called me to thy love, and having so often forsaken thee. But I have repented of all my offences against thee; and again I repent of them, and hope that thou hast pardoned me. Make known to me, therefore, thy holy will, and I will do all that thou requirest of me.

O that I had always loved thee, my God. Alas, how many years have I lost ! But thy precious blood and consoling promises make

me hope that I shall for the future compensate for tho time past by seeking in all things to love and to please thee.

I love thee, my Redeemer, I love thee, my God, and I desire nothing but to love thee with my whole heart, and even to die for the love of thee, who hast died for the love of me. *Amore amoris tui*, will I say to thee with St. Francis, *moriar, qui amore amoris mei dignatus es mori.* Thou, my Jesus, hast given all to me, thy blood, thy life, all thy labours and fatigues, and all thy merits, so that nothing more remained for thee to bestow upon me; behold, I give my whole self to thee; I give thee all my enjoyments, all the pleasures of the earth, my body, my soul, my will, so that I have not anything more that I can give thee; if I had I would give it to thee. My dear Jesus, thou alone art indeed sufficient for me.

But, O Lord, make me faithful to thee; never permit me to be so unfaithful as to divert my will from thee, and to separate myself from thee. I hope through the merits of thy passion, O Lord, that this will never happen. Thou hast said: *Nullus speravit in Domino, et confusus est. Eccl.* ii. 11. Even I therefore may confidently say: *In te, Domine, speravi, non confundar in æternum.* I hope, and I will always hope, O God of my soul,

that I shall never undergo the confusion of seeing myself separated from thee, and offensive to thee. *In te, Domine, speravi non confundar in æternum.*

My God, thou art omnipotent, make me holy, grant that I may really love thee; grant that I may omit nothing that can conduce to thy glory, and overcome all things in order to please thee. Happy for me if I lose all and gain thee and thy love. For this end thou hast given me life; grant that I may spend it all in thy love and service. I do not deserve favours, but chastisements: and I will say to thee, chastise me as thou pleasest, but do not deprive me of thy love. Thou hast loved me without reserve: I desire to love thee without reserve, who art the infinite good, infinite love. O holy will of God, thou art my love. O my Jesus, thou hast died for me, would that I could die for thee, and by my death induce all others to love thee. O infinite goodness, I esteem and love thee as being infinitely more amiable than all things else. O Mary, draw me entirely to God; give me confidence in thee, that I may always have recourse to thee. By thy powerful intercession thou canst make me holy; pray to Jesus for me.

Aspirations of Love after Mass.

COLLECTED FROM THE MANUSCRIPTS OF

ST. FRANCIS OF SALES.

O EXCESS of love! O sacred Host! I adore thee within me. My heart is too small to love thee, O Jesus; and my tongue too feeble to praise thy bounty. O my Saviour, how great are my obligations to thee, for having come to visit so poor a creature! I offer my whole self to thee in acknowledgment of so great a benefit.

I no longer desire to live, but that Jesus may live in me. He is mine, and I am his for eternity. O love, love! and no more sin. I will never forget the bounty and mercy of Jesus my Saviour and my Guest. Yes, my God, I believe without the least doubt, that thou art now, both body and soul, within my breast; thy divinity resides now within me, and is now united with me.

O God, thou art come to be united with me; to apply to me abundantly the merits of thy passion, and to sanctify me. Accomplish within me all that for which thou art come. My God, all-wise and all-powerful, let not thy coming to me be in vain! Unite

thyself to me, and me to thyself by an inseparable union, and by perfect love.

O my Saviour, for the sake of thine infinite goodness, by which thou didst descend from heaven upon the earth, I beseech thee to grant me to experience the effects of thy love, in so inflaming my soul that, despising all terrestrial things, I may regard only thee, and think only of thee; so that the love which caused thee to die upon the cross, may make me die in thee, in order to live for thee for all eternity.

O God of my soul, who deservest to be loved above all creatures, I protest that thou art the only object of my affections, and that I prefer thee before all things in the world, and myself also. I desire to be faithful to thee, and never more to be separated from thee.

I resign myself, I adandon myself entirely into thy hands, by embracing with all affection and reverence thy blessed will, and thy just designs in my regard. And I beseech thee, that whatever thou hast appointed for me in time and eternity, may be accomplished in me; but I hope one day to see thy divine face, and to behold thine infinite beauty. My God, draw me to thyself that I may love thee, and so glow with the fervour of thy love, that I may be wholly consumed in it.

O eternal Father, for the love of thine only Son, fill my mind with holy thoughts, to remind me continually of thee and of thy Son. O grant me to know and to do whatever thou requirest of me. And thou, O Holy Spirit, inflame my will with holy affections, that they may produce all those fruits which proceed from thy love. Enlighten me with thy divine light that I may walk straight forward to thee, and my will have no other liberty but to become entirely thine.

O Word incarnate, grant that I may love thee, and none but thee. Remove from me all occasions which may divert me from loving thee. Grant that with my whole heart I may continually look up to thee and serve thee as the sovereign love of all hearts. Thou didst come into the world only to abide in those hearts which thou hast redeemed with thy blood: may my heart then be completely thine, enter into it and take possession of it, and from thence seeing all my wants, enlighten me, and make me ever ready to obey thy will.

O omnipotent Jesus, remove from me all impediments to the effects of thy infinite power and goodness. I divest myself of my own liberty, and consecrate it entirely to the disposal of thy will. Have pity on me, and heal me of all impurities and want of fideli-

ty; fill me with thy grace and wisdom. I abandon myself entirely to thee, O my Jesus; I desire to be all thine; I desire to labour fervently in promoting thy glory, and, at the sight of thy sufferings, to suffer patiently all tribulations. Grant that in all things I may do what is best pleasing to thee.

My God, even were there no punishment for the wicked, I would not cease to love thee and to suffer for thee. Grant that I may correspond with thy designs. Grant that for the future thou alone mayest be my portion for ever. O Word Incarnate, cleanse my heart with thy blood, and imprint in it, as the pledge of thy love, thy holy name Jesus.

O my Jesus, through that eternal love which thou hast borne me, grant that I may love thee for the little time of life that may remain to me on earth, that so I may love thee for all eternity in heaven. O God of love, grant that I may live only for thee. When shall I be all thine, as thou art all mine? When shall I die to myself, to live entirely for thy love? I know not how to give myself to thee as I ought; do thou, O God, take possession of me, and make me all thine own.

O ever Blessed Virgin, I rejoice with thee, that thou didst gain the heart of thy God; O unite me entirely to thy Son; speak to him for me, and obtain for me grace to do what-

ever he may inspire me to do. And do thou teach me to practise the virtues which thou didst exercise on earth; and detach me from every thing which is not God, that I may love him with my whole strength.

My God, inflame me entirely with thy holy love, that I may seek for nothing but to please thee; expel from my heart every thing that is in the least displeasing to thee. Grant that I may ever be able to say with real affection: My God, my God, thee only do I desire, and nothing more. My Jesus, grant me a great affection for thy most sacred Passion, that I may ever have before my eyes thy sufferings and death, to inflame me with love for thee, and ever to urge me to make thee some return of gratitude for the immensity of thy love. Grant me also a great affection for the most holy Sacrament of the Altar, in which thou hast displayed the tenderness of thy love towards us. I beseech thee also to grant me a tender devotion to thy most holy Mother; give me grace always to love her and to serve her by having recourse to her intercession, and to ornament her altars, and to confide in her patronage; and ever grant to me and to all a great confidence in the merits of thy passion, and in the intercession of Mary.

I beseech thee to grant me a holy death.

Grant that I may then receive with great love the most holy Viaticum; that embracing thee, burning with divine love and with an ardent desire of seeing thee, I may depart this life, to embrace thy feet as soon as I behold thee.

O my king, come and reign alone in my soul; do thou take full possession of it, that it may serve and obey only thy love.

O that I could, my Jesus, be wholly consumed for thee, who didst consume thy whole life for me!

O Lamb of God, sacrificed upon the cross, remember that I am one of those souls whom thou didst redeem with so many labours and sufferings. Grant that I may never lose thee. Thou hast given thyself wholly to me; grant that I may be wholly thine, and have no other end in view but to please thee. I love thee, O immense and sovereign good, in order to please thee; I love thee because thou art infinitely worthy of love. My greatest affliction is to have lived so long without loving thee.

My beloved Redeemer, grant me to share in that grief for my sins which overwhelmed thee in the garden of Gethsemani. O my Jesus, that I had died rather than have ever offended thee! O love of my Jesus, thou art my love and my hope. I desire to lose

my life a thousand times rather than lose thy grace.

My God, had I died in the state of sin, I could not now have loved thee any more. I thank thee for affording me time and calling me to love thee. Now that I am able, I will love thee with my whole soul. Thou hast preserved me until now in order that I may love thee; and I will love thee. O for the sake of thy precious blood which thou didst shed for me, never suffer me again to forsake thee: *In te, Domine, speravi, non confundar in æternum.* What is the world! what are riches, pleasures, honours! God, and God only do I desire. My God, thou alone art sufficient for me, for thou art the sovereign, infinite good.

O my Jesus, bind me wholly to thy love, and draw to thyself all my affections, so that I may not be able to love any other but thee. Grant that before death I may be indeed wholly thine.

Ah, my God, so long as I live I am in danger of offending thee! Alas, when shall that day come when I shall be able to say: my Jesus, I now can never lose thee!

O Eternal Father, for the love of Jesus Christ do not despise me; accept of me to love thee, and give me divine love. I desire to love thee as much as I am able in this

world, that I may love thee for ever in the next.

O infinite good, I love thee; but enable me to know how great a good I love, and to love thee as thou desirest. Grant that I may overcome all in order to please thee.

O Mary, who so much desirest to see thy dear Son loved, this do I entreat of thee, that thou wilt obtain for me to love him during the whole remainder of my life, and nothing more do I wish for. Most blessed Lady, my Mother, in thee do I confide: thou dost obtain whatever thou askest of God; thou prayest for all who are devout to thee, pray also for me.



On the Divine Office.

OF DEVOUTLY RECITING THE DIVINE OFFICE.

To those who are deputed by the Church to recite the Canonical Hours, two very great and important offices are entrusted—that of praising and glorifying God, and that of imploring the divine mercies upon all Christian people. In the first place, then, the supreme majesty of God is to be honoured by the reciting of the Office. *Sacrificium laudis honorificabit me: et illic iter, quo ostendam illi salutare Dei.* *Ps.* xlix. 23. I declare myself honoured, saith the Lord, by him who offers me a sacrifice of praise; and thereby he shall find the way of obtaining eternal salvation. St. Mary Magdalen of Pazzi, when she heard the bell for Office, was filled with consolation, and hastened immediately to the choir, delighted with the thought that she was going to be engaged in the employment of the angels, whose constant occupation it is to praise God. And it is for this end that the Church has appointed her ministers to sing the Divine Office, that men on earth may join with the blessed in heaven in honouring their common Creator.

Sed illa sedes cælitum
Semper exultat laudibus;
Illi canentes jungimur
Almæ Sionis æmuli.

St. Gregory Nazianzen says, that the chanting of the Psalms is a prelude of the praises with which the Saints honour God in heaven: *Psalmorum cantus illius* (cœlestis) *hymnodiæ prœludium est. S. Greg. Naz. Or.* 40, *in fin.* Thus, according to Tertullian, when we recite the Canonical Hours, we as it were take possession of heaven, inasmuch as we discharge the same duty as the inhabitants of that blessed country. Hence, St. Catharine of Bologna took so much delight in reciting the Divine Office, that she wished her death might take place while she was so engaged.

In the second place, by the office God is to be thanked for all the graces and favours which he is continually bestowing on mankind, and his divine mercy is to be obtained for poor sinners. It is the duty of the faithful in general to thank God for all his benefits: and as all stand in need here below of the divine assistance, in order to resist their spiritual enemies, and to obtain eternal salvation, so all are likewise bound to implore by prayer the succour of his mercies; but, as seculars are constantly distracted with the

affairs of the world, the holy Church has appointed her ministers to implore for themselves and for all the people of Christ the assistance of his divine majesty through the different hours of the day. For this end is the Office divided into seven Canonical Hours, that there may be always some praying for all, and in the best form of prayer; inasmuch as the Divine Office is nothing less than a memorial drawn up for us by God himself, through which he may more readily hear our prayers and succour us in our necessities, as he declares to us by the prophet Isaias: *Verba mea quæ posui in ore tuo. Isa.* lix. 21. In this our good God acts as a prince who, wishing to relieve the miseries of his vassals, draws up for them himself a form of supplication suitable to his dignity and their own wants, that he may be the better able to console them. Many private prayers do not equal in value only one prayer of the Divine Office, as being offered to God in the name of the whole Church and in his own appointed words. Hence St. Mary Magdalen of Pazzi says that, in comparison with the divine Office, all other prayers and devotions are but of little merit and efficacy with God. Let us be convinced, then, that after the holy Sacrifice of the Mass, the Church possesses no source, no

treasure, so abundant as the Office, from which we may draw such daily streams of grace.

But St. Gregory says that true prayer consists not only in the pronunciation of the words, but also in the attention of the heart; inasmuch as our good desires prevail much more with God in obtaining his divine mercies, than simply our voices: *Vera postulatio non est in vocibus, sed in cogitationibus cordis; valentiores namque voces apud aures Dei non faciunt verba nostra, sed desideria. S. Greg. Mor. lib.* 22, *cap.* 13. It is, therefore, necessary, if we would please God, to pray not only with the voice, but with the spirit and the mind, after the example of the apostle: *Psallam spiritu, psallam et mente.* 1 *Cor.* xiv. 15.

If Priests and Religious did all recite the Office as it ought to be recited, the Church would not behold herself in the miserable state to which she is reduced. How many sinners would be delivered from the slavery of the devil, and how many souls would love God with much greater fervour! And how would Priests themselves not find themselves ever the same, imperfect, irritable, jealous, attached to their own interests, and led away by vanities! Our Lord has promised to hear every one who prays to him: *Omnis*

enim qui petit, accipit. Luc. xi. 10. And how comes it that a Priest offering up so many prayers in a day, were it only in the Office which he recites, is yet never heard? He is always the same, as weak and prone as ever to fall not only into slight sins (to which he is habituated, and takes neither pains nor care to correct himself of them,) but into grievous sins against charity, justice, or chastity; hence when he recites the Office, he pronounces sentence of condemnation against himself, in these words: *Maledicti qui declinant a mandatis tuis.* And what is still worse, he feels little remorse, excusing himself as being of the same flesh and blood as other men, and not able to restrain himself. But if he said the Office with fewer distractions and less negligence, accompanying with his heart the many prayers which he offers to God in reciting it, he certainly would not be so weak, but would acquire fortitude and strength to resist all temptations, and to lead a holy life, such as becometh a Priest of God.

But, how, says St. Gregory, can God regard the prayers of him who knows not what he is asking, nor at all times desires to be heard? *Illam orationem non audit Deus, cui qui orat non intendit Ass. S. Thom.* 2. 2. *qui.* 83. *art.* 12. The apostle tells us that the

prayer of only the lips is fruitless: *Si orem lingua......mens autem mea sine fructu est.* 1 *Cor.* xiv. 14. As prayer offered with attention and devotion is a sweet-smelling incense, which is most pleasing to God, and brings down for us treasures of grace; so, on the contrary, prayer offered with distractions and indevotion, is an abomination in his eyes, which excites his indignation, and brings upon us his wrath.

The Almighty one day complained of this to St. Brigit, saying, that Priests lost much time every day, in entertaining themselves with their friends on worldly topics; but that when they came to speak with him in the divine Office, they were in such haste, that instead of honouring they dishonoured him. Hence St. Augustine said, that the barking of a dog was more pleasing to God than the chanting of such Priests. O God, how indignant would an earthly prince be, were one of his vassals, while in the act of petitioning him for some favour, to be so distracted and taken up with other things as not to know what he was saying! Hence the Angelic Doctor writes, that no one can be excused of sin, who at prayer, although not of obligation, is voluntarily distracted, because he thereby slights God, as one would do, who, speaking to another, paid no attention to what he

was saying: *Non est absque peccato, quod aliquis orando evagationem mentis patiatur: videtur enim contemnere Deum, sicuti si alicui homini loqueretur, et non attenderet ad ea, quæ ipse profert.* 2. 2. *q.* 83, *art.* 12.

Alas! of how many Priests will the Lord complain, as he complained of old of the Jews! *Populus hic labiis me honorat: cor autem eorum longe est a me. Matt.* xv. 8. And of how many might be said what Peter of Blois writes? *Libia sunt in canticis, et animus in patinis. Serm.* 59. *ad Sacred.* While their lips pronounce the Psalms and Canticles, their minds are in the pleasures of the table; thinking how they may best gratify their appetites or their vanity, their thirst for riches or similar worldly desires. The council of Treves says: *Quid est voce psallere, mente autem domum, aut forum circuire, nisi homines fallere et Deum irridere? Conc. Trevier. cap.* 6. *de Hor. Canon.* What else is it to chant the psalms with the voice. and in mind to be going through the streets and squares, but to deceive men, by making them believe that you are praising God, when in reality you are mocking him, speaking to him indeed with your lips, but giving your minds and hearts to anything rather than to praising him and praying to him? Hence St. Basil justly concludes, that as,

in order to obtain favours, it is necessary to pray for them with attention and fervour, so he who prays with a mind wandering upon distracting objects, will not obtain the favours which he asks, but will provoke the Lord to indignation: *Divinum auxilium est implorandum non remisse, nec mente huc vel illuc evagante; eo quod talis non solum non impetrabit sed magis Dominum irritabit. S. Bas. Serm. de orando Deo.*

Our Lord has said by his prophet Malachy, that he curses the praises of those Priests who bless him only with their lips, while their hearts are engaged upon everything else but his honour and glory: *Et nunc ad vos mandatum hoc, O Sacerdotes. Si nolueritis super cor, ut detis gloriam nomini meo, ait Dominus exercitrium......maledicam benedictionibus vestris. Mal.* xi. 1, 2. Hence may be said of that unhappy Priest, who says his Office in this careless manner, what is written in the 108th Psalm, 6, 7, *Diabolus stet a dextris ejus. Cum judicatur exeat condemnatus, et oratio ejus fiat in peccatum.*

While he is reciting the divine praises with his lips only, sometimes only half pronouncing the words, at other times conversing or amusing himself with others, his mind dissipated and distracted with the affairs or pleasures of the world, the devil stands by

his side, and his reward for such Office will be eternal damnation, since his very prayer itself will be imputed to him as a sin, on account of the unworthy manner in which he offers it; which is the signification of those words: *et oratio ejus fiat in peccatum.*

And hence is the devil so busy in putting into the mind, while we are reciting the Office, so many of the affairs, desires, and pleasures of the world, that engaging our thoughts with such things, he may rob us of all the fruit we might otherwise reap from the Office, and render us culpable in the sight of God, by causing us to treat him with such little respect. On this account we ought to take the greatest care to recite the divine praises with proper attention. A good Religious once said, that when pressed for time, we had better shorten our mental prayer, in order to have sufficient leisure to recite the Office with proper devotion. Agreeably with this, we find in the rules of the Carthusians: *Spiritus Sanctus gratum non recipit quidquid aliud, quam quod debes, obtuleris, neglecto eo quod debes. Carth. part* 3. God is not pleased with any act of devotion which we perform, if by performing it, we neglect that to which duty obliges us.

But omitting other reflections, let us come to the manner in which we are practically to

recite the Office with becoming attention and devotion. Before every thing else, says St. John Chrysostom, when we enter the Church, or take the Breviary in our hands, to discharge our obligation of reciting the Divine Office, let us leave outside the door, and expel from our minds all worldly thoughts. *Ne quis ingrediatur templum curis onustus mundanis; hæc ante ostium deponamus. Chrys. Hom. 2. c. 5.* To this does the Holy Spirit exhort us when he says: *Ante orationem præpara mentem. Eccl.* xviii. 23. Consider, that then the Church charges you as her Minister to go and praise the Lord, and to implore his divine mercies for all mankind. Imagine to yourself that the angels stand by you, as they were once seen by Blessed Ermando, with thuribles in their hands, ready to offer up your prayers to God as sweet-smelling incense of holy love, as the Psalmist says: *Dirigatur, Domine, oratio mea, sicut incensum in conspectu tuo.* cxl. Thus the Apostle St. John describes the Angels as *habentes......phialas aureas plenas adoramentorum, quæ sunt orationes Sanctorum. Apoc.* v. 8. In a word, think that you are going to speak with God, and to treat with him of your own welfare, and of that of the whole Church; and reflect that he then regards you with greater love, and listens more propitiously to your petitions.

In the beginning, then, offer to him the praises which you are about to pour forth in his honour, and beseech him to free you from distractions, and to give you light and help to praise him and to pray to him as he deserves; and for this end recite attentively the usual prayer: *Aperi Domine os meum ad benedicendum, etc.* When you begin the Office, do not hurry yourself in order to get through it as soon as possible, as some do, and would to God they were not the greater number. O my God! the Office is to be said, and at once we are weary. And shall we, in order to spare ourselves the little more time required to recite it devoutly, displease God, and deprive ourselves of the graces and merits which we might otherwise gain by reciting it with proper attention?

We should then place ourselves in a modest and becoming posture. If we do not intend to say it kneeling or standing, but sitting down, let us at least carefully avoid any negligent attitude. It is related of two Religious, that while they were reciting Matins together reclined as on a couch, the devil appeared to them, bringing with him an intolerable stench, and scornfully said to them: such prayer deserves such incense. *Ad talem orationem tale debetur incensum. Jordan. de Saxon. in Vit. Erem. lib. 2. cap. 15.*

It would greatly contribute to our devotion to recite the Office before a crucifix and a figure of the Blessed Virgin, that, casting a look now and then upon them, we may be enabled to renew our intentions and devout affections.

Endeavour, therefore, while you recite the Psalms, if you would derive great advantage from them, to renew from time to time your attention and devout affections: *Ne quod tepescere cœperat,* says St. Augustine, *omnino frigescat, et penitus extinguatur, nisi crebrius inflammetur. Ep.* 130. *ad Probam. c.* 9. Attention during the recital of the Divine Office is of three kinds; and I speak here of internal attention; because as regards external attention it is quite necessary that we should abstain from every thing incompatible with internal attention, as writing, conversation with others, or listening to others speaking, and such like things, which require considerable application of mind. And it will be well here to note, what the learned remark, that such as recite their Office in the squares, streets, and other such places where they are much exposed to distractions, are in great danger of not satisfying their obligation. But to return to internal attention—it regards the words, the sense, and God, as divines in general teach, with St. Thomas,

who says: *Triplex est attentio, quæ orationi vocali potest adhiberi: una quidem, qua attenditur ad verba, ne aliquis in eis erret: secunda, qua attenditur ad sensum verborum: tertia qua attenditur ad finem orationis, scilicet ad Deum, et ad rem pro qua oratur.* 2. 2. *q.* 83. *art.* 3.

The first kind of attention is to the *words*, by which a person is careful in pronouncing them entirely and distinctly. The second is to the *sense*, by attending to the signification of the words, in order that the heart may accompany them with appropriate affections. The third and the best, is to *God*, by directing the mind to him during prayer, by adoring him, by thanking or loving him, or by imploring his graces. The first kind of attention, whenever there has been from the commencement an intention of praying, is sufficient to satisfy the obligation, the Church requiring no more, as St. Thomas teaches in another place: *Prima est attentio ad verba, quibus petimus: deinde ad petitionem ipsam: et quæcumque earum attentionum adsit, non est reputanda inattenta oratio. In* 4, *dist.* 15, *qu.* 1, *Salut.* 5. But he who says the Office with this kind of attention only, without either of the other two, will never say it with devotion, nor without many defects, nor with much fruit. And what benefit can a Priest expect to derive from his Office, if he says it

merely with his lips, endeavouring all the time to dispatch it as quickly as possible, in order to free himself of a burden pressing heavily upon his shoulders? or as though he were swallowing a nauseous medicine? What benefit can he expect, if, worse than this, while he is reciting his Office, he allows his mind to be dissipated, now looking about him at distracting objects, and now, sometimes even intermixing with what he is repeating irrelevant words and phrases? St. Bonaventure (*Spec. Disc. part.* 1, *c.* 16.) relates, that, in Paris a good Priest being asked a question by a certain Prelate on some affair while he was saying his Office, replied: that he was speaking with a person of higher dignity, and that therefore he could not attend to the question, and bowing his head continued his Office. On the other hand, the same saint relates of another ecclesiastic, that he was condemned to very severe punishments in purgatory on account of the many interruptions which he had allowed of in his Office.

It is not, however, meant that we should disquiet or afflict ourselves on account of the involuntary distractions which molest us in our Office. So long as they are not voluntary, they are not sinful. Our Lord has compassion on our infirmity, through which

distracting thoughts come into our minds without our seeking them, and hence will not hinder the fruit of the prayers which we recite. *In spiritu et in veritate orat*, says St. Thomas, *qui ex instinctu Spiritus ad orandum accedit, etiamsi ex infirmitate aliqua mens postmodum evagetur*. 2, 2, *q*. 83, *a*. 4, *ad* 1. And he adds, that it happens even to souls who are raised to the exercise of contemplation, that they cannot remain long in the exercise of this high gift, without being pressed down by the weight of human misery interrupting them with involuntary distraction: *Mens humana diu stare in alto non potest; pondere enim infirmitatis humanæ deprimitur ad inferiora. Et ideo contigit, quod cum mens orantis ascendit in Deum per contemplationem, subito evagetur. Loco cit. ad*. 2.

On the other hand the holy doctor says, that he who is voluntarily and purposely distracted in prayer, cannot derive any benefit from it, nor be excused from sin: *Si quis ex proposito in oratione mente evagatur, hoc peccatum est, et impedit orationis fructum. Ibid. ad* 3. By *purposely* is meant, as the learned in general say, when a person perceiving his distractions wilfully entertains them. Against such St. Cyprian exclaims, that it is an insupportable irreverence in the eyes of God, for a person while he is praying to him

to think of other things as though of more importance than his speaking with God in order to implore his divine graces: *Quæ segnitia est alienari, cum Domninum precaris, quasi sit aliud quod debeas magis cogitare, quam cum Deo loquaris? S. Cypr. de Orat. Dom.* Hence St. Bernard says: *Voluntas neglecta facit cogitationes indignas Deo; pia efficaces ad fructum spiritus.* As our will renders our thoughts efficacious in obtaining the fruits of the spirit, so our will, if neglected, renders them unworthy of God, and thus deserving chastisements instead of favours.

St. Bernard had a celebrated vision on this subject, which is related in the chronicles of the Cistercians. As he was one night chanting the Office in choir with his monks, he saw an angel writing at the side of each of them. Some of the angels were writing with gold, others with silver, others with ink, others with water, and others stood with their pens in their hands without writing any thing. Our Lord made known to the saint that the gold signified the fervour of charity with which their prayers were recited; the silver, devotion, but less fervour; the ink, diligence in pronouncing all the words, but without devotion; the water, negligence, and but little attention to what was said; and that the angels who wrote

nothing signified, that those who were voluntarily distracted were guilty of great irreverence to God. On the contrary, St. Robert, Abbot, being also in choir, had a different vision. He saw the devil going round, and finding one drowsy, laughed at him; and another distracted, was greatly delighted, and showed that he was very much pleased with him.

When then, O Priest of God, you take in hand your Breviary, figure to yourself an angel on one side noting down your merits in the book of life, if you say the Office with devotion; and on the other side the devil writing down your faults in the book of death, if you say it with wilful distractions. By such thoughts endeavour to excite yourself to recite it with all the devotion in your power. For this end not only begin the Office with attention, but renew your attention at the commencement of every psalm, that you may be able to accompany in heart all the sentiments which you utter. *Cum oratis Deum*, writes Cassian, *hoc versetur in corde, quod profertur in ore. Collat.* 25. *cap* 7. Hence St. Augustin says: *Si Psalmus orat, orate: si gemit, gemite: si sperat, sperate. in Ps.* 30. St. Thomas observes that words pronounced devoutly with the lips excite devotion in the mind: *Verba significan-*

tia aliquid ad devotionem pertinens, excitant mentes. 2. 2. *q.* 83. *art,* 12. *ad* 2. And on this account he says our Lord has taught us to pray with the voice, that thereby in reciting our prayers we may apply the mind to suing for what we ask. And this is what we read in the celebrated Canon of the Fifth Council of Lateran, beginning with *Dolentes,* namely, that the Office be recited *Studiose et devote, quantum Deus dederit: Studiose,* by pronouncing all the words: *Devote,* by exercising the heart in the sentiments which are uttered. We should be thoroughly persuaded of what St. Agustine says, that the graces which we desire and beseech for ourselves and for others, are obtained more by the effusions of the heart than by the sounds of the voice. *Hoc negotium plus gemitibus, quam sermonibus agitur. S. Aug. ad Probam, Ep.* 122. *c.* 10.

Cassian relates that the monks of Egypt held that it was better to sing ten verses deliberately and devoutly, than an entire psalm with distraction of mind: *Utilius habent decem versus cum rationabili assignatione cantari, quam totum Psalmum cum confusione mentis effundi. Cass. Instit. lib.* 2. *cap.* 11. Oh how many lights and graces are received through the psalms when recited with deliberation and reflection! St. Epiphanius says:

Psalmus mentes illuminat, in cœlum reducit, homines familiores Deo reddit, animam lœtificat. S. Epiph. tom. 1. *pag.* 54. The Psalms enlighten the mind, rejoice the soul, direct it to heaven, and render it familiar with God.

It is true that many passages of the psalms are obscure and difficult to be understood without explanation; but there are many others easy and clear, which serve to reanimate our faith, our confidence in God, our love for him, and our good desires. They reanimate our faith, by placing before our eyes the eternal truths of the existence of God, of the creation of the world, of the last things, and of the immortality of the soul. How especially do they invigorate our faith by the many prophecies which they contain of the great work of our Redemption, delivered so many ages before the event took place! Holy David predicted in many places the coming of our Redeemer: *Redemisti me, Domine Deus veritatis. Ps.* xxx. *Redemptionem misit populo suo. Ps.* cx. *Copiosa apud eum redemptio. Ps.* cxxix. He predicted in particular many things regarding the passion. He predicted the council of the chief Priest and elders, when they would assemble to bring about the death of Jesus Christ. *Principes convenerunt in unum adversus Dominum et adversus Chris-*

tum ejus. *Ps.* 11. He predicted the crucifixion: *Foderunt munus meas et pedes meos: dirumeraverunt omnia ossa mea.* *Ps.* xxi. He foretold how the executioners would divide his garments, and for his inner garment cast lots: *Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.* *Eod. Ps.* xxi. He predicted the thirst of Jesus Christ, and the gall mixed with vinegar which they would give him to drink upon the cross. *Et dederunt in escam meam fel: et in siti mea potaverunt me aceto.* *Ps.* lxviii. He predicted also the conversion of the Gentiles: *Convertentur ad Dominum universi fines terræ, et adorabunt in conspectu ejus unviersæ familiæ gentium.* *Ps* xxi.

How many beautiful sentiments of confidence in God do the Psalms contain! *In te Domine, speravi, non confundar in æternum.* *Ps.* xxx. *In manus tuas commendo spiritum meum.* *Ibid.* *Quoniam in me speravit, liberabo eum.* *Ps.* xc. *Laudans invocabo Dominum, et ab inimicis meis salvus ero.* *Ps.* xvii. *Protector est omnium sperantium in se.* *Ib.* *Dominus firmamentum meum et refugium meum et liberator meus.* *Ib.* *Vivet anima mea et laudabit te.* *Ps.* cxviii. *Misericordias Domini in æternum cantabo.* *Ps.* lxxxviii. *Spiritus tuus bonus deducet me in terram rectam.* *Ps.* cxlii. *Dominus illuminatio mea et salus mea; quem timebo?* *Ps.* xxvi. *Sperantem autem in Domino mis-*

ericordia circumdabit. Ps. xxxi. *Fiat misericordia tua, Domine, super nos quemadmodum speravemus in te. Ps.* xxxii.

How many acts of love! *Diligam te, Domine, fortitudo mea. Ps.* xvii. *Quid mihi est in cœlo? Et a te quid volui super terram? Deus cordis mei et pars mea in æternum. Ps.* lxxii. *Sitivit in te anima mea, quam multipliciter tibi caro mea? Ps.* lxii. *Satiabor, cum apparuerit gloria tua. Ps.* xv. *Confiteantur tibi populi, Deus, confiteantur tibi populi omnes. Ps.* lxvi. *Magnificate Dominum mecum, et exaltemus nomen ejus in idipsum. Ps.* xxxiii. *Memor fui Dei, et delectatus sum. Ps.* lxxvi. *Paratum cor meum, Deus, paratum cor meum. Ps.* lvi. *Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te Deus. Ps.* xli. *Quando veniam, et apparebo ante faciem Dei? Ibid.*

How many acts of thanksgiving! *Quid retribuam Domino pro omnibus, quæ retribuit mihi? Ps.* cxv. *Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ. Ps.* lxv. How many acts of humility! *Nisi quia Dominus adjuvit me, paulominus habitasset in inferno anima mea. Ps.* lxxxiii. *Eruisti animam meam ex inferno inferiori. Ibid. Et non intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo, omnis vivens. Ps.* cxlii. *Ego autem sum vermis, et*

non homo, opprobrium hominum, et abjectio plebis. Ps. xxi. *Erravi sicut ovis quæ periit, quære servum tuum. Ps.* cxviii. How many acts of contrition! *Iniquitatem odio habui, et abominatus sum. Ps.* cxviii. *Exitus aquarum deduxerunt oculi mei, quia non custodierunt legem tuam. Ib. Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi quotidie ubi est Deus tuus? Ps.* xli. How many good purposes! *Et custodiam legem tuam semper. Ps.* cxviii. *In æternum non obliviscar justificationes tuas. Ibid. Juravi et statui custodire judicia justitiæ tuæ. Ibid. Ab omni via mala prohibui pedes meos, ut custodiam verba tua. Ibid. Legem tuam in medio cordis mei. Ps.* xxxix. *Docebo iniquos vias tuas. Ps.* l.

Again how do the Psalms abound in holy thoughts! In the fiftieth Psalm alone how many beautiful prayers! *Miserere mei Deus, secundum magnam misericordiam tuam. Averte faciem tuam a peccatis meis. Cor mundum crea in me Deus. Ne projicias me a facie tua. Spiritu principali confirma me.* How many other prayers, in the 118th Psalm, which is recited every morning in the little Hours! *Doce me justificationes tuas. Revela oculos meos. Viam iniquitatis amove a me. Averte oculos meos, ne videant vanitatem. Da mihi intellectum, ut discam mandata tua. Fiat misericordia tua, ut consoletur me. Non con-*

fundas me ab expectatione mea. Adjuva me, et salvus ero. Suscipe servum tuum in bonum. Aspice in me, et miserere mei. Intellectum da mihi, et vivam. Gressus meos dirige secundum eloquium tuum. Clamavi ad te; salvum me fac, ut custodiam mandata tua. Vide humilitatem meam, et eripe me. Intret postulatio mea in conspectu tuo. Tuus sum ego, salvum me fac. Fiat manus tua, ut salvet me. Doce me facere voluntatem tuam. Ps. xlii. As regards other passages which are obscure, I do not say that there is an obligation of studying interpreters; but at the same time I say that such a study would be certainly one of the best and most useful to which a Priest could apply himself, as the Council of Milan advises: *Interpretationem studio adsequatur, unde mens animusque ad aliquem salutarem affectum incendatur. Syn. Mediol. V. part* 3. For this purpose it would be well to read Cardinal Bellarmine on the Psalms.

The petitions most pleasing to God are those which are contained in the *Pater noster*, which is the most excellent of all prayers, taught us from the mouth of Jesus Christ himself; and therefore does the Church require us to repeat it so often in the Divine Office. How especially beautiful are the three first petitions! three most perfect acts of love! *Sanctificetur nomen tuum: Adveniat*

regnum tuum: Fiat voluntas tua sicut in cœlo et in terra! In the first, *Sanctificetur nomen tuum*, we beg that God would make himself known and loved by all mankind. In the second, *Adveniat regnum tuum*, we beg of him to take entire possession of our hearts, that he may reign in them by his grace in this life, and by his glory in the next. In the third, *Fiat voluntas tua, etc.*, we ask of him the gift of perfect conformity; so that we may do his will on earth as the blessed do in heaven. In repeating so frequently the *Gloria Patri*, how many devout acts of faith may we make, of praise, of thanksgiving, of delight in the happiness and perfections of God! St. Mary Magdalene of Pazzi, whenever she repeated the *Gloria Patri*, bowing her head imagined to herself that she was offering it to the executioner in honour of the Faith. Moreover, the Church requires us at the beginning of all the Hours of the Office to salute and have recourse to Mary the Mother of God; by means of whom we may obtain so many graces, she being the treasurer and dispenser of all the divine graces.

Let us conclude. Many Priests think and speak of the obligation of saying Office as of a great burden; and I say, that those who say it negligently without devotion, and en-

deavour to get through it as quickly as possible, have great reason so to speak of it; because they have to labour, for at least an hour, to recite it, and that without any relish, but with much irksomeness. But to those who say it with devotion, entering with their minds into the many devout sentiments which are expressed in it, and accompanying with their hearts the holy affections which it pours forth to God, the Office is not a load, but a relief and delight to the soul, as all good Priests find it; and if it must ever be called a load, it is a winged load, which elevates us and unites us with God.



Directio Intentionis ante Missam.

Gregorius XIII. Pontifex Maximus concessit cuilibet sacerdoti dicenti sequentem Orationem 50 annorum Indulgentiam.

Ego volo Missam celebrare, et conficere Corpus et Sanguinem Domini nostri Jesu Christi, juxta ritum Sanctæ Romanæ Ecclesiæ, ad laudem omnipotentis Dei, totiusque Curiæ triumphantis, ad utilitatem meam, totiusque Curiæ militantis, pro omnibus qui se commendaverunt orationibus meis in genere et in specie et pro felici statu Sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam et consolationem Sancti Spiritus, perseverantiam in bonis operibus, cor contritum et humiliatum, atque felicem vitæ meæ consummationem, tribuat mihi omnipotens et misericors Dominus. Amen.

Jesus, Maria, Joseph.

Forma intentionis ad Missam celebrandam.

Ad laudem et gloriam Sanctissimæ Trinitatis, in memoriam benedicti Salvatoris nostri Jesu Christi, Vitæ, Passionis, Mortis et

Resurrectionis; ac in operum, et meritorum suorum.* omniumque Sanctorum unionem; ad laudem quoque et exultationem Beatissimæ semper Virginis ejus Matris Mariæ, Cœlestium Angelorum, Sanctorum, atque Sanctarum et signanter N. N. et aliorum Devotorum meorum, offero etiam cum ipsorum Beatorum Spirituum laudibus, Sanctorum omnium precibus et meritis nunc et semper hoc et alia Sacrificia, Officia, Orationes et bona opera totius mundi, pro meis præsentibus, et futuris animæ et corporis necessitatibus; in auxilium et consolationem meam et in remissionem omnium peccatorum meorum, quorum verum contritionem semper habeo et habere intendo, conor et cupio, omniumque vivorum et defunctorum meorum, parentum, fratrum, sororum, consanguineorum, amicorum, inimicorum, benefactorum, in spiritualibus et temporalibus, superiorum, subditorum, ac illorum, quibus fui gravamen, scandalum et occasio peccandi; pro omni gradu Sanctæ Catholicæ Ecclesiæ, ac illius conservatione, augmento, et exaltatione: Christianorum Principum unione et concordia, hæresum extirpatione, Summi Pontificis salute et animarum in purgatorio existentium liberatione; pro conservatione et augmento omnium observantium Religionum, pro conversione omnium Infidelium nationum, pro mihi com-

missis et commendatis. Denique pro illis omnibus vivis atque defunctis, pro quibus Dominus noster Jesus Christus et ejus Beatissima Mater et Virgo Maria sciunt et volunt me debere orare, obsecrare, consecrare et sacrificare intendo et propono, ac juxta intentionem Sanctæ Catholicæ Ecclesiæ et meorum superiorum pro debito voluntatem.

Ego N. Minister, licet indignus; In nomine Patris et Filii et Spiritus Sancti, Amen; cum intentione lucrandi, et acquirendi omnes quascumque possum Indulgentias.

PRETIUNCULA

Sacerdotibus quotidie legenda, ut in dies Deo ferventius deserviant.

EX THOM. A KEMPIS, DE IMITATIONE CHRISTI.

ADJUVA nos gratia tua, omnipotens Deus, ut qui officium Sacerdotale suscepimus, digne ac devote tibi omni puritate et in conscientia bona famulari valeamus.

Et si non possumus in tanta innocentia vitæ conversari ut debemus, concede nobis tamen, digne flere mala, quæ gessimus, ut in spiritu humilitatis ac bonæ voluntatis proposito tibi ferventius deservire valeamus.

Alia post Missam ad Beatissimam Virginem Mariam precatio.

O Serenissima et inclyta Virgo Maria, Mater Domini nostri Jesu Christi, Regina cœli et terræ, quæ eundem Creatorem omnium creaturarum in tuo sancto utero digna fuisti portare; cujus idem veracissimum Corpus et Sanguinem ego indignus sumere præsumpsi: rogo te per virginalem humilitatem tuam et per passionem et mortem ejusdem Filii tui, ut apud ipsum pro me misero peccatore intercedere digneris: ut quidquid in hoc sacrosancto Sacrificio irreverenter, ignoranter, negligenter, vel incaute commisi, aut etiam omisi, tuis sanctissimis precibus mihi dignetur indulgere. Amen.

Ad vulnera Christi oratio.

Rogo te, Domine Jesu, per illa salutifera vulnera tua, quæ passus es in cruce pro salute nostra, ex quibus emanavit ille pretiosus Sanguis, quo sumus redempti, vulnera hanc animam meam peccatricem, pro qua etiam mori dignatus es; vulnera eam igneo et potentissimo telo tuæ nimiæ charitatis. Confige cor meum jaculo tui amoris, ut dicat tibi anima mea: Charitate tua vulnerata sum: ita ut ex ipso vulnere amoris tui uberrimæ fluant lacrymæ die ac nocte. Per-

cute, Domine, percute, obsecro, hanc durissimam mentem meam pia et valida cuspide dilectionis tuæ, et altius ad intima penetra potenti virtute. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Salutationes ad omnia membra Christi et sui ipsius ad eum commendatio.

Salve tremendum cunctis potestatibus caput Domini nostri Jesu Christi Salvatoris nostri, pro nobis coronatum et arundine percussum. Salve, pretiosissima Salvatoris nostri Jesu Christi facies, pro nobis sputis et alapis cæsa. Salvete benignissimi Domini Jesu Christi Salvatoris nostri oculi, pro nobis lacrymis perfusi. Salve, mellifluum os, gutterque suavissimum Domini nostri Jesu Christi, pro nobis felle et aceto potatum. Salvete, aures nobilissimæ Domini Jesu Christi Salvatoris nostri, pro nobis contumeliis et opprobriis affectæ. Salve, collum humile Jesu Christi, pro nobis colaphizatum, dorsumque sanctissimum pro nobis flagellatum. Salvete, venerabiles Domini nostri Jesu Christi manus et brachia, pro nobis in cruce extensa. Salve, pectus mitissimum Domini nostri Jesu Christi Salvatoris nostri, pro nobis in passione conturbatum. Salve, latus glorio-

sum Domini nostri Jesu Christi, pro nobis lancea militis perforatum. Salvete, Domini Jesu Christi Salvatoris nostri sacra misericordiæ genua, pro nobis in orationibus flexa. Salvete, Domini Jesu Christi Salvatoris nostri pedes adorandi, pro nobis clavis affixi. Salve, totum corpus, Jesu Christi, pro nobis in cruce suspensum, vulneratum, mortuum et sepultum. Salve, Sanguis pretiosissime, de corpore Jesu Christi Salvatoris nostri pro nobis effusus. Salve, sanctissima Domini nostri Jesu Christi anima, in cruce pro nobis in manus Patris commendata. In eadem commendatione tibi commendo hodie et quotidie animam meam, vitam meam, cor et corpus meum, omnes sensus et actus meos, omnes amicos, benefactores et consanguineos meos, animas parentum, fratrum, sororum, et omnium amicorum, ac inimicorum meorum: ut nos protegere, liberare et defendere digneris ab omnibus insidiis inimicorum nostrorum visibilium et invisibilium, nunc et in perpetuum. Amen.

Meditations

ON THE PASSION OF OUR LORD JESUS CHRIST, BY WAY OF PREPARATION FOR MASS, FOR EVERY DAY IN THE WEEK.

MEDITATION I.

SUNDAY.

Jesus goes to meet his Enemies, is bound and apprehended.

Jesus rising from the ground in the garden of Gethsemani, knowing that Judas and the soldiers were already at hand, to apprehend him and put him to death, waited not till they arrived, but went of himself to meet them, and to deliver himself into their hands. Although our loving Redeemer was still bedewed with the bloody sweat of the agony which he had suffered in the garden, yet did his heart glow with love and desire to suffer for us; and hence, awaking his sleeping disciples, he said: *Surgite, eamus; ecce qui me tradet prope est. Marc.* xiv. 32.

Was then, O my Saviour, thy desire to suffer for us so vehement, that thou must of thyself go to meet death? Ah, my Jesus! behold I am now about to approach the altar to renew the same sacrifice of the cross which thou didst consummate upon Mount Calvary. How do I lament that I should ever have displeased thee, who hast so loved me as to appoint me to be one of thy Priests! Hitherto I have forsaken thee, but now I desire only to be united with thee. Pardon me, I beseech thee, before thou enterest, this morning, into my breast; forgive me all the anguish which I have ever occasioned thee, for I detest all sin above every other evil. Never permit me, my beloved Redeemer, again to displease thee. I love thee, O Jesus, dead upon the cross for my sake; I love thee, my God, infinitely worthy of love; I love thee, my only good, and renounce every thing for thy love. *Deus meus et omnia.* Thou alone art sufficient for me.

I offer thee, O Eternal Father, this sacrifice, in thanksgiving for all thy gifts bestowed on Jesus as man, on the Blessed Virgin, and on all thy saints my advocates. I recommend to thee the Sovereign Pontiff, my relations, benefactors, friends, and enemies. I likewise recommend to thee all infidels, heretics, and all sinners who are living in

thy displeasure; give them light and strength to arise from their miserable state; and since, as I hope, thou hast restored me to thy grace, grant me perseverance. And do thou, Mary, mother of holy perseverance, never cease to intercede with Jesus for me.

MEDITATION II.

MONDAY.

Jesus is brought before Caiphas and condemned to Death.

The iniquitous High Priest, finding that there was no evidence against the innocent Jesus upon which to condemn him, sought to ensnare him in his speech, so that he might be able from his own testimony to pronounce him guilty of death. Accordingly, he insidiously demanded of him in the name of God, *Adjuro te per Deum vivum, ut dicas nobis si tu es Christus filius Dei. Matt.* xxvi. 63. And Jesus hearing himself thus solemnly called upon in the name of God, immediately declared the truth; *Ego sum; et videbitis Filium hominis sedentem a dextris virtutis Dei et venientem cum nubibus cœli. Marc.* xiv. 62. Caiphas hearing this, rent his garments, and cried out: What need have we of further evidence? You have yourselves heard him blaspheme: *Tunc prin-*

ceps sacerdotum scidit vestimenta sua dicens: Blasphemavit; quid adhuc egemus testibus? Matt. xxvi. 65. Then said he to the other priests: *Quid vobis videtur?* And they answered: *Reus est mortis.* But this same sentence had already been decreed by his Eternal Father, when Jesus offered himself to suffer the punishment due to our sins. O my Jesus, I give thee thanks, I love thee.

No sooner was this unjust sentence pronounced, than they began and continued to torment him throughout the night, until they were wearied; some casting their filthy spittle in his face, others striking him, and others buffeting him and deriding him as a false prophet: *Tunc expuerunt in faciem ejus, et colaphis eum ceciderunt; alii autem palmas in faciem ejus dederunt dicentes: Prophetiza nobis, Christe, quis est qui te percussit. Matt.* xxvi. 67, 68. And, as St. Mark adds, they blindfolded him with a scarlet rag, and then by turns struck him.

Ah! my Jesus, how many injuries hast thou endured for me, to satisfy for the injuries which I have offered thee! I love thee, O infinite goodness; I am exceedingly sorry for having offended thee. Pardon me, and give me the grace of becoming wholly thine. I desire to be wholly thine, vouchsafe to make me such. Mary, my advocate and my

hope, obtain this for me by thy holy intercession.

MEDITATION III.

TUESDAY.

Jesus is derided by Herod.

. As soon as morning came, the Jews conducted Jesus before the tribunal of Pilate, in order to be again condemned by the governor, and then put to death. Pilate having weighed all the accusations which they brought against our innocent Lord, declared that he could discover no reason for condemning him: *Ego nullam invenio in eo causam.* *Jo.* xviii. 38. And to free himself from the insults of the Priests, who persisted in requiring him to put Jesus to death, knowing that he came from Galilee, and was a subject of Herod's, Pilate sent him to Herod. Herod had long desired to see Jesus, in the hope of witnessing one of the many miracles which he had heard were frequently wrought by our Blessed Saviour. Accordingly, when Jesus was brought before him, he put many questions to him, but received no reply: Jesus was silent. Herod and his court being incensed at this, treated him as a fool, clothed him with a white garment, and sent

him back to Pilate: *Sprevit autem illum Herodes cum exercitu suo, et illusit indutum veste alba et remisit ad Pilatum.* *Luc.* xxiii. 11. O my Jesus, truly indeed had the prophet Isaias foretold of thee, that thou wouldst be treated as the last and vilest of men upon earth: *novissimum virorum.* But since thou, my Redeemer and my God, hast been pleased to be despised for my sake, I will accept and embrace all the contempt that may be cast upon me by men, and will not resent it, as I hitherto have done, to thy great displeasure.

Unhappy Herod! By his iniquity he had rendered himself unworthy to be spoken to by Jesus. O my Saviour, how often have I rendered myself unworthy that thou shouldst speak to me, and deserved to be abandoned by thee! but for thy mercy's sake, speak unto me. *Loquere, Domine, quia audit servus tuus.* Hitherto I have not listened to thee; but now, as I love thee, I will obey thee in all things: say what thou willest of me, for I desire to please thee in all things. Ah, Lord, when shall I become wholly thine, and no longer devoted to myself? No, I will no longer resist thy loving calls. O Mary, thy prayers are all-powerful; beseech thy Son to make me such as he would have me to be.

MEDITATION IV.

WEDNESDAY.

Jesus is Scourged at a Pillar, and Crowned with Thorns.

PILATE knowing that Jesus was innocent, but wishing to satisfy the Jews, condemned him to be scourged, hoping thus to deliver him at least from death. Our Blessed Redeemer submitted to this most grievous torment, in order to make satisfaction for all sins committed by our senses; according to the prediction of the prophet: *Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. Isa.* liii. 5. It was then, O my Saviour, my sins, and not the scourges which rent and tore thy sacred flesh; had I committed fewer sins, thou wouldst have been less cruelly tortured. I love thee, my sovereign good, and I am sorry with my whole heart for having so often offended thee.

The Jews, still not satisfied, instigated the soldiers to crown him with thorns, and to treat him as a mock king. They stript him, therefore, again of his garments, clothed him in a purple robe, placed a reed in his hand, and pressed a crown of thorns upon his head.

My beloved Redeemer, my consent to many sins and my wicked desires were the cruel thorns which pierced thee with so much torture. I now hate and detest them above every evil. Then did they mock him, saluting him as king of the Jews, and buffeted him, *illudebant ei, dicentes : ave, rex Judæorum. Matt.* xxvii. 29. St. John adds: *Et dabant ei alapas. Jo.* xix. 3. Ah! my Jesus, thou art now the king of scorn and suffering: but I recognise thee as my true king and Lord, and I thank thee and love thee above all things. I love thee, O Jesus, scourged and crowned with thorns for my sake. O grant me to renounce all things else, that I may love nothing but thee. O Mary, Mother of God, pray to Jesus for me.

MEDITATION V.

THURSDAY.

Pilate presents Jesus to the People, exclaiming, Ecce Homo.

Jesus having been again brought before Pilate, and Pilate seeing him so dreadfully torn and mangled, persuaded himself that, if he presented him in such a state before the Jews, they would relent and be appeased.

Accordingly he went forth upon an open gallery, leading our afflicted Saviour, and said to the people, *Ecce homo.* There was Jesus, with a crown of thorns upon his head, and clothed in a purple garment: *Exivit ergo Jesus portans coronam spineam et purpureum vestimentum. Jo.* xix. 5. Behold thou also, my soul, thy Redeemer, and reflect to what thy loving shepherd has been reduced to save thee, his lost sheep. O my Jesus, I thank thee. *Misericordias tuas, Domine, in æternum cantabo.*

But the Jews, when they saw him, instead of relenting, cried out, *Crucifige, crucifige eum.* Pilate nevertheless sought to set him at liberty, knowing that he was innocent; but they continued to cry out, *Tolle, tolle, crucifige eum.* Ah my Jesus, and I also, in some measure, have cried out thus for thy death, by expelling thee from my soul: and thou hast nevertheless sacrificed thy life upon the cross in order to save me. My dear Redeemer, I am conscious of the wrong which I have done thee, and would willingly die of sorrow for it. I am sorry with my whole soul, O infinite goodness, for having hitherto thus contemned thee; but now I love thee above all things, and value thy grace above all the goods of earth and of heaven: for without thy grace, what would the whole

world avail me? Thou hast loved me even unto death, and I desire to love thee in like manner. Do thou grant me perseverance, give me thy holy love, grant that for the time to come I may never more displease thee, and think of nothing but how to love thee.

O blood of Jesus, inebriate me with thy holy love: O death of Jesus, induce me to die to all earthly affections. My beloved Saviour, deliver me from hell which I have so often deserved; in hell I could no longer love thee, but must curse thy sacred blood, thy death, and all thy other graces. No, my Jesus, I desire to love thee, and to love only thee. Grant me the grace to love thee, and dispose of me as thou pleasest. O Mary, refuge of sinners, help me, a sinner, who desires to love God and has recourse to thee. Thou listenest to all who pray to thee; hear me then for the love of Jesus Christ whom thou lovest so tenderly.

MEDITATION VI.

FRIDAY.

Jesus is condemned by Pilate, and carries his Cross to Calvary

Behold Pilate ascends the tribunal and condemns Jesus to die upon the cross. The unjust sentence is read aloud as passed by Pilate; but had been first decreed by the

Eternal Father, when he willed that his Son should die for our salvation. Jesus receives it with perfect resignation to the divine will, and humbly submits to it in order by his death to free us from the eternal death which we had deserved. *Humiliavit semetipsum factus obediens usque ad mortem, mortem autem crucis. Philip.* ii. 8. My beloved Redeemer, thou acceptest of death in order to give me eternal life; if thou hadst not died for me, I should have been lost for ever. I give thee thanks, O love of my soul, thy death is my hope. And since thou, my God, didst accept of death for the love of me, I accept of death for the love of thee, both as to the time and the place which thou shalt appoint, with all the pains that will accompany it. I beseech thee to give me the grace to die with the desire of pleasing thee, and of doing thy will.

Behold, Jesus goes forth from Pilate's hall, bearing the cross on his shoulders, on his way to Calvary, the place of execution. Behold the grand spectacle now exhibited to the world—God, the Creator of all things, going to die for his creatures! Ah! my Saviour, Jesus, O love of my soul, thou art about to die for me, I desire not to leave thee, but to go and to die with thee. How miserable have I hitherto been, in disregarding thee and turning my back upon thee;

but now I love thee above every good, and am sorry with my whole heart for having offended thee, and will never more forsake thee even until death. I embrace thee with all the affection of my soul, and desire to live and die in thy embraces. O do not abandon me, withdraw not thy grace from me. Nor do thou, my advocate and protectress, Mary, abandon me, cease not to intercede for me.

MEDITATION VII.

SATURDAY.

Jesus dies upon the Cross in the presence of his afflicted Mother.

As soon as Jesus arrived on mount Calvary, the appointed executioners strip him again of his garments and throw him down upon the cross. Jesus stretcheth forth his hands and offers to his Eternal Father the great sacrifice of himself for the salvation of men.

Behold, they seize their hammers, and driving large nails through his sacred hands and feet, fasten him to the cross, and leave him there to die. O man, O man! how canst thou behold thy God upon such an infamous gibbet, dying for the love of thee, and yet not love him?

Jesus hanging on the cross! See the last

appearance of the Lord of the universe on the earth! Behold the proof of God's love for us! St. Francis of Paula, contemplating Jesus on the cross, was accustomed to exclaim: "O God of love! O God of love! O God of love!" Never will any one be able to explain or understand the greatness of the love shown to us by God in being pleased to die for us his miserable and ungrateful creatures.

And yet, knowing this, I have disregarded thy love and have renounced thy grace. But thy blood is my hope. I am sorry above every evil, my beloved Jesus, for having turned my back upon thee; I love thee with my whole soul, I love thee above all things; and I promise thee that from this day forward I will love no other but thee.

Approach, my soul, humbled and softened, approach the cross, on which thy dying Lord is hanging. Kiss that altar on which he is pleased to die in sacrifice for thee, spent with torture, thy very Creator himself. Bathe thyself in the blood which flows from his sacred feet; wash out with it all thy sins, and hope from it all good. My dear Jesus, I desire to be no longer my own, but thine, and wholly thine. Say to me what thou desirest of me, and I will indeed accomplish it. I hope all from thy bounty. And from thy protection also, O Mary my mother, do I hope for all good things.

Thanksgivings after Mass,

FOR EVERY DAY IN THE WEEK.

THANKSGIVING I.

SUNDAY.

My beloved Jesus, I adore thee now present within my breast under the humble appearances of bread and wine, and I cast myself at thy sacred feet, to pour forth to thee my thanks for thy great bounty in having been pleased to come to visit me, a wretched sinner, who have so often expelled thee from my soul.

When, my Redeemer, I reflect on the sins of my past life, I would willingly die of sorrow for them. I give thee thanks for having afforded me the opportunity of making amends for the evil which I have done. Hitherto I have disregarded thy love; but now I love none but thee, nor seek to please any other but thee. *Deus meus et omnia.* Henceforth thou alone shalt be my only good, the only object of my love. O love of my soul, I desire to give myself entirely to thee; and if I am not able to do this as I ought, do thou draw me to thyself. *Trahe me post te......in odorem ungentorum tuorum.* O Word incarnate, O God of love for man, by

thy sweet and powerful attractions detach me from all worldly affections, and draw me wholly to thy holy love! Grant that I may be able truly to say: *Quid mihi est in cœlo? et a te quid volui super terram? Deus cordis mei et pars mea Deus in æternum.* O my Jesus, be thou the sole master of my whole heart, of my whole will; so that I may will nothing but what thou willest, seek nothing but what is agreeable to thee, and be pleased with nothing but what is well pleasing to thee, *Deus cordis mei et pars mea Deus in æternum.* Let others chose what they will in this world, thou alone shalt be for ever my only portion.

Of myself I can do nothing, but by thy grace I shall be able to do all things: *Omnia possum in eo qui me confortat.* Thou hast promised to listen to those who pray to thee: *Petite et accipietis.* Behold the graces which I now ask of thee: grant me holy perseverance, give me thy love, and I ask for nothing more. O my Jesus, through the merits of thy bitter passion, I beseech thee to hear me. Mary, thy prayers can effect every thing, pray to Jesus for me. O my Mother, for the love of thy Son hear me.

THANKSGIVING II.

MONDAY.

O my divine Shepherd, thou hast descend-

ed from heaven to save me, the lost sheep, and I have again turned away from thee to my own perdition. *Erravi sicut ovis quæ periit; quære servum tuum.* Ps. cxviii. 176. I hope, O my Jesus, that thou hast pardoned me my many offences against thee; but if as yet thou hast not forgiven me, forgive me now that thou art come into my soul. I am sorry with my whole heart for having hitherto so often disregarded thy grace; I now esteem it above every good, and rather than lose it, I would sacrifice my life a thousand times. What can it avail me to live in this world devoid of thy grace.

My beloved Redeemer, thou hast died for all in order that none should live for themselves, but only for thee who hast given thy life for them: *Pro omnibus mortuus est Christus, ut et qui vivunt jam non sibi vivant, sed ei qui pro ipsis mortuus est.* 2 *Cor.* v. 15. I have hitherto lived for myself, forgetful of thee; henceforth I will live only for thee, who hast died for me: I will forget all things else that I may think only of thee, and love only thee who hast so loved me. That I may do this, help me by thy grace, which I confidently hope to obtain according to thy promise: *Si quid petieritis in nomine meo, dabo vobis.* *Jo.* xiv. 14. Through the merits therefore of thy bitter passion, I ask for it and hope to obtain it.

Adveniat regnum tuum. Reign, reign, my Jesus, over my whole soul, and never suffer it again to rebel against thee. I love thee, O infinite goodness, and I beseech thee: *Ne permittas me separari a te.* Grant that I may rather die than be ever again deprived of thy friendship. *In te Domine, separavi, non confundar in æternum.* O Mary, O powerful advocate of those who confide in thy intercession, in thee do I hope for eternal life. I say to thee, with St. Bonaventure, full of joy, *In te Domine, speravi, non confundar in æternum.*

THANKSGIVING III.

TUESDAY.

My Jesus, and my God, grant me ever to know the infinite good which thou art in thyself, and the immense love which thou hast shown me, in having been pleased to suffer through the whole course of thy life, and to die for the love of me, and moreover to give thyself so frequently to me in the holy communion. St. John Chrysostom writes, *homil.* 51: *Semetipsum nobis immiscuit, ut unum quid simus; ardenter enim anamtium hoc est.* In a word, my Saviour, thou hast debased thyself, through the ardour of thy love for me, so far as to become my food, that I may become one with thee.

Come, then, come, O God of my soul, and make me entirely thine. Come and expel from within me all earthly affections, that I may love thee alone, think only of thee, speak only of thee, seek and desire only thee. And what shall I love, if I love not thee, who art infinite goodness, and who hast so loved me as to die for me? Ah, my Jesus, how couldst thou, from amongst so many of thy faithful servants, have chosen me to be one of thy Priests? I have so often turned my back upon thee, and dost thou deign every morning to come into my hands and descend into my breast? Woe to me, if, after so many favours bestowed upon me, I should forfeit thy grace. Lord, I now love thee with my whole soul, and I am grieved from the bottom of my heart for having ever disregarded thee: I will never more offend thee, but love thee with all my powers. Assist me, and do not forsake me. *Vulnera tua, merita mea. S. Bern.* Thy wounds, thy blood, thy death, and my hope. Grant me holy perseverance; grant that in all temptations I may have recourse to thee; increase thy sacred love within me, and do with me what thou pleasest. Mary, my Queen, obtain for me grace to recommend myself always to thee: he who ever flies to thee is never overcome by the enemy.

THANKSGIVING IV.

WEDNESDAY.

WHAT greater proofs, O Word incarnate, couldst thou give of thy immense love for us miserable and guilty worms! What more remains for thee to devise in order to oblige us to love thee! Woe to him who is devoid of thy love! and woe to me, who hitherto have not only not loved thee, but abused thy patience by the many offences which I have committed against thee! How many times, O God of my soul, have I forfeited thy grace for a wretched gratification, and thus declared that I would not serve thee! O God of my soul, I am sorry for it with my whole heart. I hope for pardon from thee through the merits of thy death, and I hope to persevere in loving thee. For this end, during how many years hast thou given thyself to me! I will no longer resist; and what? shall I wait until thou in justice consignest me to hell? I love thee, O infinite goodness; I love thee, my God, worthy of infinite love; I love thee, and desire ever to repeat in this world and in the next: I love thee, I love thee, I love thee.

In manus tuas commendo spiritum meum; redemisti me, Domine, Deus veritatis. My Jesus, do not forsake me. Thou descendest

from heaven every day to unite me with thyself, and feed me with thine own body. O grant that I may never once again be separated from thee. Jesus, my love and my hope, I now desire nothing but to be thine, and wholly thine, without the least reserve. My Redeemer, enable me to become so. *O bone Jesu exaudi me.* O Mary, my mother, if thou prayest for me, I shall assuredly obtain grace. *O Maria, exaudi me.*

THANKSGIVING V.

THURSDAY.

An nescitis quoniam non estis vestri? Empti enim estis pretio magno. Thus does the apostle admonish us. And so it is, my Jesus; yet, often forgetful of thee, have I for something worse than nothing, exchanged thy friendship and thy love. All this is true; but it is also true that I am one of those sinners who have been purchased with thy blood. *Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.* I love thee, my Jesus, above every good, and because I love thee, I am sorry with my whole heart for having offended thee.

Alas! how many years have I lost, during which I might have served thee and become a saint! Instead of which, I have spent them

in displeasing thee, and in ruining my soul. But thy goodness affords me hopes that for the future I shall recompense for the years past, by redoubling the love which I owe thee. My Jesus, thou hast given thyself to me upon the cross and in the most Holy Sacrament. Miserable creature as I am, what shall I give thee? I give thee all my earthly gratifications; I give thee my body, my soul, my liberty, my will. If thou seest that I shall ever again withdraw my will to offend thee, I beseech thee, let me now die, while I am, as I hope, in thy grace. Eternal Father, thou grantest all graces which are asked for in the name of Jesus Christ. In the name, then, of Jesus Christ, I beseech thee, grant me holy perseverance, grant me thy holy love. O Mary, thou art the mother of perseverance; thou hearest those who pray to thee; to thee do I fly, and from thee do I hope for this holy perseverance.

THANKSGIVING VI.

FRIDAY.

Christus dilexit nos et tradidit semetipsum pro nobis. Ephes. v. 2. Has then Jesus Christ, the Son of God, so loved us as to die in torments upon a cross for us? Who could

ever have imagined this, had not our Blessed Redeemer chosen really to die thus for us? *Ego pono animam meam* (are his own words,) *nemo tollit eam a me, sed ego ponam eam, Jo.* x. 17, 18. O my soul, were it possible to doubt of thy Saviour's love for thee, look on him dead upon the cross for thy sake. What greater proof of his love could he afford thee, than to have given his life to save thee? *In hoc cognovimus charitatem Dei, quoniam ille animam suam pro nobis posuit.* 1 *Jo.* iii. 16.

O my Jesus, thou hast laid down thy life to save me, and have I forfeited thy friendship for a mere nothing, a fume, a wretched gratification? I am sorry for it above every evil, and would willingly die of grief for having done so. Through the merits of thy death forgive me, and as a pledge of thy forgiveness, grant me a true sorrow for my sins, and a true love for thee. I perceive within me, through thy grace, an ardent desire to love thee, and I am resolved to be wholly thine. But I know my weakness, and I know the treasons which I have committed against thee; thou alone canst make me strong and faithful. Assist me, therefore, and grant that I may love thee. I ask for nothing more.

In hoc.....: Christus mortuus est et resurrexit ut mortuorum et vivorum dominetur. Rom. xiv. 9. Thus, O Lord, thou didst die in order to become master of our hearts. Yes, my Jesus, I desire that this heart of mine which has so often rebelled against thee, should now become entirely thine: do thou henceforward reign over it, and it shall be obedient to all thy wishes. Make known to me what thou requirest of me; for by thy grace I will accomplish it. O Mary, pray to Jesus for me: thou canst make me faithful to my God.

THANKSGIVING VII.

SATURDAY.

Animam meam pono pro ovibus meis. Jo. x. 15. O divine Shepherd, who for the love of thy sheep wast pleased to die in torments upon a disgraceful gibbet, do not abandon me, as I have deserved by my many offences against thee. I have sinned against thee, but I will sin now no more; my dear Jesus, I love thee above all things, and I have no greater affliction than the remembrance of having for so many years disregarded thee. I give thee thanks for not having plunged me into hell, and for having waited for me with so much patience. Ah! my true lover, instead of abandoning me, thou hast ap-

proached me, and hast so knocked at the door of my heart, and solicited me by thy sweet and loving calls, as at length to induce me to love thee. I give thee thanks, my Jesus, but beseech thee to complete the work which thou hast begun in me. Grant me light and strength to detach myself from every thing which conduces not to thy love.

Thou hast said that thou lovest those who love thee: *Ego diligentes me diligo.* Hitherto I have turned my back upon thee, and thus justly merited thy hatred; but now that I love thee, O God, hate me no longer, but love me. I esteem it more to be loved by thee than to be loved by the whole world: let all others abhor me, provided only that thou regardest me with love: so long as I lose not thy love I am content to suffer the loss of all other things. Bind and unite me so closely with thyself, that I may never again be separated from thee. *Jesu dulcissime, ne permittas me separari a te.* Mary, most holy Virgin, thou canst obtain this grace for me, never to be separated from the love of my God.

Laus Deo.

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APPENDIX.

ORATIONES ANTE MISSAM DICENDÆ.

ORATIO AD BEATAM VIRGINEM MARIAM ANTE CELEBRATIONEM MISSÆ.

O MATER pietatis et misericordiæ, beatissima Virgo Maria, ego miser et indignus peccator, ad te confugio toto corde et affectu, et precor dulcissimam pietatem tuam, ut sicut dulcissimo Filio tuo in Cruce pendenti astitisti, ita et mihi misero Sacerdoti, et Sacerdotibus omnibus, hic et in tota sancta Ecclesia ipsum hodie offerentibus, clementer assistere digneris; ut tua gratia adjuti, dignam et acceptabilem Hostiam in conspectu summæ et individuæ Trinitatis offerre valeamus. Amen.

AD SANCTUM VEL SANCTAM CUJUS EA DIE FESTUM CELEBRATUR, ORATIO.

O SANCTE N. (vel Sancta N.) ecce ego miser peccator, de tuis meritis confisus, offero nunc sacratissimum Sacramentum Cor-

poris et Sanguinis Domini nostri Jesu Christi pro tuo honore et gloria: precor te humiliter et devote ut pro me hodie intercedere digneris ut tantum Sacrificium digne et acceptabiliter offerre valeam, et eum tecum, et cum omnibus Electis ejus, æternaliter laudare, et cum eo regnare valeam. Amen.

O FELICEM VIRUM.

An Indulgence of one year to all priests, secular and regular, who, before Mass, shall say devoutly the following prayer in honour of St. Joseph, the pure spouse of most holy Mary.

O FELICEM virum beatum Joseph, cui datum est Deum, quem multi reges voluerunt videre et non viderunt, audire et non audierunt; non solum videre et audire, sed portare, deosculari, vestire, et custodire.

℣. Ora pro nobis, B. Joseph.

℟. Ut digni, &c.

Oremus.

DEUS, qui dedisti nobis regale sacerdotium; præsta, quæsumus, ut sicut Beatus Joseph Unigenitum Filium tuum natum ex Maria Virgine suis manibus reverenter tractare meruit, et portare, ita nos facias cum cordis munditia et operis innocentia tuis sanctis altaribus de-

servire, ut sacrosanctum Filii tui Corpus et Sanguinem hodie digne sumamus, et in futuro sæculo præmium habere mereamur æternum. Per Christum Dominum nostrum. ℟. Amen.

BEDA DE VENERABILI EUCHARISTIÆ SACRAMENTO.

SACERDOS non legitime impeditus, celebrare omittens, quantum in eo est: 1. Privat sanctam Trinitatem laude et gloria: 2. Angelos lætitia: 3. Peccatores venia: 4. Justos subsidio et gratia: 5. In Purgatorio existantes refrigerio: 6. Ecclesiam spirituali Christi beneficio; 7. Et seipsum medicina et remedio.

Quia Sacerdos, aut tacita mentis cogitatione, aut submissa vocis expressione debet, recitare singillatim nomina, pro quibus in illa celebratione vult singulariter orare (ut insinuatur per illas litteras *N. N.* in Canone contentas) et ne hujusmodi determinatarum personarum nominatio, ob multitudinem, aut incertum ordinem, ingerat Sacerdoti celebranti confusionem, non inutile erit sequentem servare ordinem ex 20. quæst. Quodlibet Doctoris Subtil. et ex aliorum gravissimorum Doctorum scriptis excerptum.

MEMENTO, DOMINE, SI TIBI PLACET.

VIVORUM.

MEI, Parentum, Cognatorum, Fratrum, Sororum, et amicorum meorum omnium.

2. Cœtus Cardinalium, atque omnium Prælatorum et Sacerdotum, et sanctæ Ecclesiæ ministrorum.

3. Omnium meæ curæ subjectorum, tamquam spiritualium filiorum, et omnium fundatorum, patronorum, benefactorumque spiritualium, et temporalium.

4. Omnium Principum Christianorum, Dominationum, et rerumpublicarum temporalium.

5. Omnium peccantium, inimicorumque meorum, atque conversionis omnium hæreticorum, et infidelium.

6. Et omnium, pro quibus scis, et vis me debere orare.

MORTUORUM.

ANIMARUM Parentum, Fratrum, Sororum, Cognatorum, atque amicorum omnium.

2. Animarum omnium benefactorum, tam spiritualium, quam corporalium.

3. Animarum omnium mihi in genere, et in specie commissarum.

4. Animarum Prælatorum, Sacerdotum, et

omnium ministrorum sanctæ Romanæ Ecclesiæ Dei, et Apostolicæ.

5. Animarum morte improvisa corporibus exutarum, atque earum, quarum non est specialis memoria.

6. Animarum, quæ mei occasione in Purgatorio purgantur: earum quoque miserrime in Purgatorio existentium.

7. Et earum omnium pro quibus scis, et vis me debere orare.

ORATIONES POST CELEBRATIONEM ET COMMUNIONEM DICENDÆ.

PRAYER, "EN EGO," ETC. BEFORE A CRUCIFIX.

Pope Pius VII., by a decree of the S. Congr. of Indulgences, dated April 10, 1821, granted a Plenary Indulgence to all who shall devoutly say the following prayer before any representation of Jesus crucified, with contrite hearts, praying for the wants of Holy Church, after Confession and Communion.



EN ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo, ac maximo animi ardore te oro atque obtestor ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum magno ani-

mi affectu et dolore, tua quinque Vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens, quod jam in ore ponebat suo David Propheta de Te, O bone Jesu: "Foderunt manus Meas et pedes Meos; dinumeraverunt omnia ossa Mea."

VIRGINUM CUSTOS.

Pope Pius VII., by a Rescript of September 23, 1802, issued through his Eminence the Cardinal-Vicar, and kept in his *Segretaria*, granted to all priests, secular and regular, an Indulgence of one year every time they say with devotion the following prayer to St. Joseph.

VIRGINUM custos, et pater Sancte Joseph, cujus fideli custodiæ ipsa innocentia Christus Jesus, et Virgo virginum Maria commissa fuit; te per hoc utrumque carissimum pignus Jesum et Mariam, obsecro, et obtestor, ut me ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore Jesu et Mariæ semper facias castissime famulari. ℟. Amen.

ANIMA CHRISTI.

Pope Pius IX., at the prayer of several ecclesiastics, secular and regular, revoking by a decree of the S. Congr. of Indulgences of January 9, 1854, all other

grants of Indulgences which might ever have been made to any who should say the following invocations of St. Ignatius, made a new grant of—

i. An Indulgence of 300 days to all the faithful, every time they shall say them with contrite heart.

ii. An Indulgence of seven years and seven quarantines to all priests who shall say them after Mass, and to all the faithful who shall say them after Holy Communion.

iii. A Plenary Indulgence, once a month, to all who have the good custom of saying them at least once a day; to be gained on that day when, after confession and communion, they shall visit some church or public oratory, and pray there for some time according to the intention of his Holiness.

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a Te.
Ab hoste maligno defende me.
In hora mortis meæ voca me,
Et jube me venire ad Te,
Ut cum sanctis tuis laudem Te
In sæcula sæculorum. Amen.

PRAYER TO BE SAID BY PRIESTS AFTER MASS.

Our Sovereign Pontiff Pius IX., at the prayer of many priests of the clergy of Rome, granted, by a decree of the S. Congr. of Indulgences, dated December 11, 1846, to all priests who, after celebration of Mass, shall say the following prayer, *Obsecro te*, &c., an Indulgence of three years.

Moreover, he directed that the decree of this grant should be set up in the sacristy of every church and public oratory, until by the publication of fresh cards of Preparation for Mass, the error should be rectified which occurs in several of these cards concerning certain apocryphal Indulgences.

OBSECRO te, dulcissime Domine Jesu Christe, ut Passio tua sit mihi virtus, qua muniar, protegar, atque defendar: vulnera tua sint mihi cibus potusque, quibus pascar, inebrier, atque delecter; aspersio Sanguinis tui sit mihi ablutio omnium delictorum meorum, mors tua sit mihi gloria sempiterna. In his sit mihi refectio, exultatio, sanitas, et dulcedo cordis mei. Qui vivis et regnas in sæcula sæculorum. Amen.

PRAYER FOR CONFESSORS.

At the prayer of the Father-General of the Theatines, Pope Pius IX. granted an Indulgence of 100 days to all confessors who, with contrite hearts and devotion, before taking their seats in the tribunal of penance to hear Confessions, shall recite the following prayer. This Indulgence may be gained once every day, as appears by the decree of the S. Congr. of Indulgences, dated March 27, 1854.

DA mihi, Domine, sedium tuarum assistricem sapientiam, ut sciam judicare populum tuum in justitia et pauperes tuos in judicio. Fac me ita tractare claves regni cœlorum, ut nulli aperiam cui claudendum sit, nulli claudam cui aperiendum sit. Sit intentio mea pura, zelus meus sincerus, charitas mea patiens, labor meus fructuosus. Sit in me lenitas non remissa, asperitas non severa; pauperem ne despiciam, diviti ne aduler. Fac me ad alliciendos peccatores suavem, ad interrogandos prudentem, ad instruendos peritum. Tribue, quæso, ad retrahendos a malo solertiam, ad confirmandos in bono sedulitatem, ad promovendos ad meliora industriam: in responsis maturitatem, in consiliis rectitudinem, in obscuris lumen, in implexis sagacitatem, in arduis victoriam; inutilibus colloquiis ne detinear, pravis ne contaminer; alios salvem, meipsum non perdam. Amen.

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